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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

[illegible] AND G. E. [illegible] EDITORS PRO TEM. BOSTON, SATURDAY, FEBRUARY 10, 1844. VOL. XXIII.—NO. 6.

For the Register.

THE EMPLOYMENT OF THE TIMES AND OUR DUTIES IN RESPECT TO IT. NO. II.

Another portion of our denomination is equally zealous in its aspirations for more spiritual life, but it does not expect to find it in the same direction. It consists of those who are called transcendentalists. These are generally highly educated men, scholars and theorists, who have kept much aloof from the world's affairs. They believe in the strength of the internal sense.—They have little confidence in any thing external. They recognize the claims of Christianity because it meets the wants of the soul; they do not think that miracles give to it any additional authority; they speak lightly of them and of all outward signs. This class also believes, that truth lies within themselves, and that their great duty is to cultivate, develop and pour it out from their own minds. Many of its members, as has been said, are well educated, pure-minded, and moved by high impulses; but they have not a few companions who are remarkable for nothing so much as shallow mindedness and ignorance of books and things as well as men. These are mere pretenders, weak men and silly women, whose vanity is flattered by the idea of attaching themselves to something new and out of the common course; busy bodies, who attend lectures upon all subjects and in all places, and who never seem so transported with delight as when listening to very common ideas put forth in very uncommon and ridiculous words. They are not worthy of the class to which they belong, and, though there is small question that much of the folly of the pupil is legitimately derived from the master, we advise the better portion to eschew them. New ideas, whether right or wrong, are no excuse for bombast, obscurity, or grievous sins against the King's English. If they be entertained honestly, let them be expressed, forcibly if you will, but nevertheless simply, and above all, intelligibly. This single prescription will effect cures in many shallow men and maidens, quite as remarkable as any that homœopathy or mesmerism has ever claimed. But we do not wish to ridicule the class, which goes under the name transcendental, wholly, though we honestly conceive it to be justly entitled to a moderate share. There are strong minds and warm hearts amongst them, who perceive the wickedness and selfishness of the world, as it is, and who yearn day and night for its betterment. These we respect deeply.

In this class, may generally be included abolitionists, and tee-totalists; those who deny the right of self-defence and of corporal and capital punishment; the advocates of social and political equality, of free trade and of free labor; the opponents of antiquity and conventionalism; they who would reorganize society in its entire length and breadth, and who found separate communities for the purpose of putting their ideas into practice, and of affording to the world an example and a test. These persons, or at least the prominent ones in each division, are apt to be men of one idea, as it is called. From accident or some peculiar experience, their attention is attracted to some one of the above matters. It presents itself to them in a strong light; they seize enthusiastically a particular view before they have made a general survey; they dwell long upon one point; their convictions yield to it as a truth; they soon regard it as the all important truth; as their minds kindle under frequent meditation of it, every thing else gradually disappears and becomes trivial, till at last, they give to this one matter their whole time and strength of purpose. This is unfortunate and to be lamented; for it indicates an ill-balanced mind and must forever incapacitate the individual from carrying out his reform to a thorough and useful result. It deprives him of half the effective power he might have wielded for good. But because these classes of persons are extravagant and one-sided, let us not be guilty of the same faults.—It is not true, as is often said, that they are doing no good; much less that they are doing harm. They serve, like the thunder and lightning of the natural world, to clear the atmosphere of the community in which they live.—They are doing a work. The selfishness, coldness, misery and sin of mankind, have drawn these to undertake it, and let them do it, without let or hindrance; for these self-same direful characteristics will doubtless always be present in sufficient quantities to neutralize and overcome all over refinement or extravagance which they may display. The result of any scheme of reform is not to be estimated by regarding one scale and losing sight of the other; all the elements of which society is composed must go to make it up. It is certain that there is truth in the main idea which each of these various parties attempts to enforce, and truth which society needs; it may be mixed with extravagance or error, but the intelligence and good sense of the community will at last separate the chaff from the wheat and make it fit for the sustenance and growth of the great body politic. The abolitionists, you say, are extravagant and excessive; they can see no subject but this one; they introduce it upon all occasions, no matter how inappropriate; and, by their imprudence, prejudice against them even those whose hearts yearn to be with them; their denunciations are vindictive and anti-christian; they abuse all who cannot think precisely as they do; they have but one idea—the sin of slavery; and one purpose, away with it—no matter by what means or at what sacrifice of truth or justice; they will not regard the facts by which it is surrounded; they are impracticable; they have no plan; they are mere agitators and disturbers of the public peace. Well, be it so. Much of this is doubtless true, though we trust not all. We regret it; all good men regret it, many of the abolitionists included. But what then? Does it follow from this that slavery in point of fact is not a sin, and should not be utterly abolished,—or that these men are doing great harm by proclaiming a truth to which this nation, as a community, is so shamefully insensible? By no means. Let the truth be rung in every man's ear, and if none will ring it out but the extravagant and passionate, let them do it. By and by the wise and experienced in the land shall hear the sound tingling in their ears till they can bear it no longer; and then good men will put their own counsels together, and, [illegible] consideration of all the facts and circumstances of the case and by the favor of God will a way be found to put from among us forever this dreadful scourge and disgrace. Even now, symptoms of such a change are appearing. The abolitionists, as a violent party, are receding from public view, whilst the main truths they uttered are sinking deeper and deeper into the heart of the community. Clear thinkers and wise and efficient actors are gradually coming up to take their places and carry out their principles to some useful and practical result. Blame not then these pioneers for their violence and indiscretion; they are necessary elements in the progress of all reforms. Without them the prudent and experienced would never have been impelled to the work which they can now so usefully perfect. The same course of remark will apply to the zealous partizans of all the other movements that are agitated amongst us. We do not defend their schemes as absolutely good. Many of these have much truth in them, intermixed with no little folly. Some of them are wholly idle and visionary. But, after all, we contend that they are not injurious to the community when regarded in their bearings upon the sum total of its interests and through the vista of a long series of years. Man it must be remembered, cannot live by bread alone. Enthusiasm, extravagance and folly, are as necessary to his social welfare as stones and pebbles to the health of certain birds. They serve to digest his spiritual aliments more perfectly; and by them as well as by other things is he enabled in this mixed state, to arrive at the full maturity and proportion of his social growth. Let us not then be alarmed or discouraged by the violence, folly or extravagance, that we may perceive in many around us with respect to matters of public policy; or social or moral reform; or even of holy and religious interests; whether in our denomination or in other denominations. In the present state of the world, and especially in the present state of education and public feeling in this land, these things must be; but the end is not yet. We have but one duty to propose for ourselves or for others. Let us strive earnestly and intelligently to understand our true position under the circumstances which surround us, accompanying our efforts with sincere and humble prayer to the Almighty for light and strength; and, having done this, let us maintain it manfully; not yielding to the rebukes or solicitations of others, not striving to carry out our views of right by violence or harsh judgment, but, in all charity and love, with patience and sound speech and prudent action, committing the result with perfect confidence to Him who overlooketh all things, go on steadily and patiently to the end.

There is a third class in our denomination which also deserves our notice. Like the other two classes, it is composed of materials differing in intensity, though of the same general form and feature. We shall notice only the most characteristic portions of it. It is generally called the conservative class, and within it may be found the soundest minds in the community; our best lawyers, physicians, men of wealth and active business—those upon whom we chiefly rely in all the great and difficult questions and concernments of life. A considerable portion of the clergy may also, without injustice, be comprehended within this class. It is a very respectable class; but, for all that, its members have great and grievous faults. They are generally men who are well to do in the world. They are engaged in pursuits which call for the daily and regular exercise of their faculties, and they thus acquire habits of steady thought and persevering industry; but it is commonly in one direction. Finding full occupation in the particular calling which they have adopted, they are apt to neglect or become indifferent to whatever has not some direct relation with it. Entering early in life upon the world of action and bending their whole energies to adapt themselves to its usages and requirements, upon which indeed their whole success depends, they learn to feel, especially if they have succeeded, that this is a very good world as it is; and to view with suspicion or prejudice any one who undertakes to question its established maxims or policy. Relying always upon such portions of truth as they have been accustomed to reduce to practice, they incline to regard all new opinions as visionary; not because they are impracticable, but because they have never seen them in practice. To them the old way is ever the best. Our fathers thought and acted thus and thus, and why should not we. The bump of veneration is largely developed on their heads. The dust of the past is always superior to the newness of the present; for the latter recalls no association; it contains no history; it is to be tested. From this class are they who continue to half cultivate two hundred acres of land after it has been satisfactorily proved that the thorough cultivation of fifty is vastly easier and more profitable; who persist in using the plough described by Virgil, when the modern one will do double the work at half the cost. These men are strong minded, but narrow-minded; warm friends, but remorseless enemies. They do and think wisely in the path they have selected to tread, but they err in thinking there is no other or easier one. If such as these had had their will, our western vallies would still have been a wilderness; we should have had no steamboats and no rail roads. Their principle is deadly opposition to what is new; not after examination, but before—not because it is unreasonable, but because it is novel. Their heart does not beat time with the great heart of the community. They are great haters of abolition. To their opposition and injustice, during the earlier stages of the association, is to be attributed, much of the fanaticism and head-strong zeal which, unfortunately, have distinguished many of its proceedings since. These made them martyrs; they supplied the fuel which has since kindled their fires, threatening destruction and disunion. They pretend not to countenance slavery, but they will not set themselves seriously to work to see how it can be removed, and they vilify those who do; they do not, they cannot realize the sin of slavery. Any discussion of it sets them mad. Even the calm and Christian tones of Channing only caused them to lament that so great and good a man should have had so grievous a failing. The old proverb, that even the best of men are liable to great weaknesses, received in their view a new illustration in him; and, accordingly, it was apparent that in the last years of his life he lost ground with this class.

This class, generally, has had no communion with the great temperance movement. It considers the peace society a wild and visionary scheme, unworthy the attention of practical men. The cry for the abrogation of capital punishment, for the amelioration of the laws, for the better organization of society, for the introduction of Christian principles into trade and business, is worse than useless; the very disorganization of the social system. If these dreamers, these enthusiasts, say they, were only silenced, the world would go on well enough; but, as it is, it will be a miracle if it does not fall to pieces. We really live in fear and trembling. But, notwithstanding all this, the class has its merits as well as other classes. It is the great make-weight in society; it is the ballast which keeps the vessel steady amid the storms which assail her. In our new and ill-balanced community, and in these reckless and go-ahead times, it is a very useful class indeed. We might go to destruction without it. But you say it is a mere lump of ice; very well, a lump of ice is a very good thing in a hot summer's day. And a set of conservative men is no less so in an ardent and excited community. We confess, we have no desire to do away with the conservative class, much as we are sometimes provoked at their exclusiveness and bigotry. But, if they will not open their hearts, that they may feel more, we do wish they would open their eyes that they might see further. We wish they would confine themselves within their own legitimate sphere of action and not increase the amount of hot-headed zeal and fanaticism, of which there is already enough and to spare, by their own violence and opposition. We don't care about their refusing to join the abolition society on the ground of its being a fanatical novelty; but, for consistency's sake, we entreat them not to give to it tenfold strength by fiercely striving to contest the right of petition, which they and their fathers have acknowledged since the foundation of the country. The abolitionists may be a set of drivelling fanatics; but for mercy's sake do not by virulence and persecution make them martyred saints. Their doctrine may be false and mischievous, but do not lead the world to suspect it to be otherwise by denying to them a place to speak in, or a press to print with. Write and argue and use your appropriate influence as much as you please, but do not be guilty of injustice and bad passion, if not for other's, at least for your own sake. Fair play is a jewel. Such wise and moderate men as you are, ought to know that a flame was never extinguished by adding fuel to it. If you really desire to resist successfully the extravagant tendencies of the day, be willing to regard your opponents as men, treat them respectfully, listen to what they have to say with attention, answer them with dignity, candor and sound argument. S. B. G.

For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. XIII.

EPISCOPACY.

The first immigrants to Massachusetts, not having separated themselves from the English Establishment, and even entertaining a disaffection toward those who had, it might have been expected that they would have tolerated those who wished to make use, in public worship, of the forms of the Episcopal Church. Such, however, was not the fact. The two Browns, brothers, already mentioned, and Mr. Vassal, were disallowed the enjoyment of this privilege. Sir Christopher Gore experienced a similar disappointment. The Browns returned in disgust to England, and Sir Christopher was transported back as a prisoner, by order of the General Court. He was suspected to be a Romanist, but that, we believe, was not ascertained. The Massachusetts colonists speedily manifested themselves as rigid separatists from the Church of England as their brethren at Plymouth.

About 1640, Dr. Child, of Boston, with nearly forty others, presented a petition to the General Court, praying for the privilege of having their children baptised on the same conditions as children are admitted to baptism in the Episcopal Church. But though this petition was repeatedly offered, and strenuously urged by the petitioners, their prayer could not be heard. In 1662 his majesty Charles II. in answer to a congratulatory and loyal address from the Government of the Colony, signified it expressly to be his pleasure that those subjects of his, who resided in Massachusetts, and who were attached to the forms of the Episcopal Church, and wished to enjoy the ordinances of the Gospel, should, at their desire, be admitted to Baptism and the Communion, on the same professions as are accepted by the national Church. But, notwithstanding the Massachusetts colonists, having been the abettors of the 'Long Parliament' of Cromwell's Protectorship, had very strong reasons for conciliating the good will of the restored monarch, now their acknowledged liege lord and sovereign, they sternly declined to fulfil his royal pleasure. In reply to his majesty they stated a Synod was soon to be convened, in which the subject would be taken under consideration. This was giving it 'the go-by,' and thus the matter ended.

About 1685, Mr. Randolph, secretary of Sir Edmund Andross, Governor General of New England, succeeded in his endeavors, which he had long pursued, to introduce an Episcopal minister into Boston. The first meetings were held in a private house. The use of one of the Churches was earnestly solicited, especially on festival days, as Christmas and Easter, when the Churches were not used by the proprietors. This accommodation was however promptly refused, with the exception of one single occasion, on which Rev. Mr. Ratcliff, the Episcopal minister, was permitted to officiate in the 'Old South.' It was on 'Good Friday,' March 23, 1687. In 1689 a house was built; the king having made a grant of money to aid the expenditure, it was named, 'King's Chapel,' in grateful acknowledgment of the royal bounty. Robert Ratcliff, first Rector: Robert Clark, assistant.

The 'Dummer Books' at Yale College have already been mentioned. The effect produced by them was a strong movement in favor of Episcopacy. Rev. Timothy Cutler, President of the College, and yet a young man, though he had been an ordained Congregational minister, became a convert to Episcopalianism, resigned his office, and in company with several others went to England where they were admitted to 'Holy Orders' by the Bishop of London. They then visited the University at Oxford which conferred on Cutler the honor of a Doctorate of Divinity. He returned to America and immediately was installed the first Rector of 'Christ's Church,' Boston, in which he officiated for the term of forty years. Dr. Cutler was a man of rare accomplishments both as a scholar and a resolute man. But why did not such a man become an author? The reason is said to have been the delicacy of his critical taste. He was seldom satisfied with his own writings or with the publications of others. He had no heart, and perhaps little tact, to be a wrangler. From this period is dated the establishment of Episcopalian Churches in Connecticut. The first of these, was in Stratford; the second, in Fairfield; the third in New London 1725; the fourth in Hebron; the fifth in Norwalk; the sixth in Norwich; afterward, churches were instituted in Newtown, Waterbury, Derby, Stamford, Middleton, Ripton and New Haven. These societies were small and the ministers of them chiefly supported as missionaries from the 'Society for the propagation of the Gospel in Foreign Parts.' The average stipend for each minister was fifty pounds sterling.

Rev. John Checkley has previously been noticed in these 'sketches.' As he commenced the war, by firing the first public gun, against Calvinism, he also performed a similar part, by making the first attack on Congregationalism. This was about 1723. His book was written with no inconsiderable ability and knowledge of his subject. But he was one of those men, like Athanasius, Bernhard and Loyola, who seem to be capable of looking only at one side of a question. He could not, perhaps, avoid being arrogant, virulent and abusive. The campaign being thus opened, a succession of combatants, on the one side and on the other, appeared in the field. The advocates for Episcopacy were Checkley, Johnson, Caner, Beach, Wetmore, Chandler and Apthorp. For Congregationalism, Hobart, Graham, Dickinson, Foxcroft, Chauncy and Mayhew. Mr. Checkley led the way by the publication of his 'Short Method with Deists and Dissenters.' President Dickinson then published his 'Defence of Presbyterian Ordination.' It was published in Boston with a preface from the pen of Rev. Mr. Foxcroft, of the First Church. In opposition to this work appeared another, entitled 'Modest Proofs of Episcopacy.' It seems to have been anonymous, and possibly was the work of Dr. Cutler. It was followed by another, on the same side, written by Dr. Johnson, entitled, 'Plain Reasons for conformity to the Church of England.' In 1730 Mr. Graham, of Woodbury, Conn., published a 'Satirical Ballad' in which he severely chastises the Episcopal ministers of that State. To this Dr. Johnson responded. Graham replied; and Johnson made a rejoinder. But Graham had the last word, in a pamphlet published 1736.

It was about 1740 that President Dickinson published his sermon, 'The Vanity of Human Institutions in the Worship of God.' It was attacked by Mr Beach, Rector of the Episcopal Church in Newtown, Conn. Mr. Dickinson put forth a 'Defence' of his Sermon. Mr. Beach answered this 'Defence.' Mr. D. then published a 'Second Defence;' to which Mr. B. made a reply. Dr. Henry Caner of King's Chapel, published a sermon which was answered by President Dickinson. He also wrote animadversions upon Dr. Johnson's letter, 'Aristodes to Authudes,' which Dr. J. defended in a subsequent publication.

As new Episcopal Societies were now rapidly springing up in Connecticut, sustained by the fostering hand of the 'Propagating Society,' in England, the controversy became more rife and spirited. In 1746 Rev. Noah Hobart, of Fairfield, published a sermon, in 'Vindication of non-Episcopal Ordination.' It received an answer from Mr. Wetmore, Rector of the Church in Rye. Mr. Beach also wrote against this sermon. Mr. Hobart then published an 'Address to the members of the Episcopal Separation.' Mr. Wetmore wrote a 'Vindication of the professors of the Church of England.' Mr. Beach also wrote 'A calm and dispassionate vindication' &c. to which Dr. Johnson added a 'Preface,' and Dr. Caner, an 'Appendix.' After this, Mr. Hobart published a 'Second Address' to &c.

These numerous controversial effusions were marked by ingenuity and force. Mr. Johnson acquitted himself so well that he received a Diploma from Oxford, creating him Doctor in Divinity. And Mr. Beach, it has been said, was judged, on this side the Atlantic, to have eclipsed Dr. Johnson. But Mr. Hobart gained more celebrity than either of his associates or his antagonists, being pronounced, both in this country and in Great Britain, the ablest controversialist which New England had produced.

But there were yet more powerful champions to enter on the arena. There were Drs. Chauncy and Mayhew. In 1763 Mr. East Apthorp, an Episcopal missionary, published, 'Considerations on the conduct of the Propagation Society,' attempting its defence. This provoked a discussion in which the brilliant talents of Mayhew were brought out in their strength. He forthwith published a work entitled, 'Observations on the Society, &c.' This Society had been instituted and endowed for the purpose of Christianizing the heathen, but its ample means were now devoted to the propagation and maintenance of sectarianism. Instead of sending ministers to the destitute, they were crowded in where none were needed; and that too, at the cost of much division and inconvenience. Dr. Mayhew's book made a very deep impression. It struck up an alarm both at home and abroad. The character of the Society seemed to have received a deadly wound. His Grace, the Archbishop of Canterbury, Dr. Secker, and President of the Society, felt impelled to take up his pen in defence of the Society. An elaborate vindication was also published in this country, entitled, 'A candid examination' &c. It was anonymous, but supposed to be the joint work of Drs. Caner and Johnson. To this Dr. Mayhew replied; declared the title page to be false; proceeded to show that the work itself was destitute both of candor and truth. To this reply of Dr. M. there was a rejoinder, but anonymous. Mayhew then published his second defence. In this, he was more temperate than was his usual manner; breathed a gentler spirit; avoided the scorching satire to which he was addicted; yet even here the reader is frequently struck with the sparklings and flashes of the talented author's wit. This controversy, it will be perceived, related more to the sectarian practice of Episcopalians, than to the fundamental principles of Episcopacy.

The celebrated Mr. Hollis, the liberal benefactor of Harvard University and friend of New England, was so much pleased with what he considered the victory of a plain minister of Boston over the mitred metropolitan of England, that he caused an emblematic device to be drawn, had it engraved and from the plate a multitude of copies struck off, many of which he sent to America; and one of them may now be seen suspended in glassed frame in the parlor of Rev. Dr. Andrews of Newburyport.

In 1767 Dr. Chandler of Elizabethtown, N. J. published 'An appeal to the public in behalf of the Church of England in America.' There had long existed here, a *hope* on the one side, and a *fear* on the other, that an Episcopal establishment would be erected in America. Virginia and the Carolinas, though Episcopacy was the State religion, had never been provided with a Bishop. Every minister went to England for Ordination. This was a heavy grievance. Episcopal Societies were now multiplied in all the colonies. And why should there not be an American Bishop to ordain the ministers and supervise the Churches? The measure seemed reasonable. But on the other hand, the great majority in the colonies, being non-Episcopal, were afraid of the Episcopate. For religious liberty had not then been placed on the ground which it now occupies. 'If there be Bishops in America, will they not exalt themselves over our heads, reduce us to the grade of dissenters; a merely tolerated sect, as they are in England!' These apprehensions were doubtless just. Dr. Chauncy, in his answer to Dr. Chandler, and in his remarks on the Bishop of Llandaff's Sermon, expresses his fears that an Episcopal establishment for America, if once introduced, would be forcibly extended. He then adds; 'It may be relied upon that our people would hazard every thing, their estates and lives, rather than have their necks put under a yoke of bondage, so sadly galling that our Fathers retreated into this distant land for the purpose of enjoying the freedom of men and of Christians.' 'It is with me past all doubt that the Religion of Jesus Christ will never be restored to its purity until religious establishments are totally abandoned.'

Dr. Chandler published a first and a second 'Defence of his Appeal.' Both of which were answered by Dr. Chauncy: As was also Archbishop Secker's 'Letter to Sir Robert Walpole recommending Bishops for America.' Dr. Chauncy moreover, in 1771 published his 'Complete View of Episcopacy;' an octavo volume; the most luminous and elaborate work of the kind; containing extracts of all those passages in the extant writings of the Christian Fathers of the first two centuries, which relate to the office of Bishops. These are commented upon, and the conclusion established that the primitive Bishops and Presbyters were not of different grades, but of one and the same: That there was no prelacy until the third or fourth century.

After the establishment of American Independence, no fear of Bishops was entertained, and the Hon. John Adams negotiated an Episcopacy for the United States. The first American Bishop was Rev. Dr. Seabury of Connecticut. There are now in our country, twenty four Bishops, and about one thousand Episcopal Clergymen. S. F.

For the Register.

SHORT SERMON. NO. II.

'*Having eyes, see ye not?*'—St. Mark, iii. 18.

The *eye* is a beautiful figure of the perceptive power of the mind. The one perceives material objects, the other spiritual. If the eye sees not clearly and distinctly, it is because it is diseased, or not employed; and so of the mind, if it perceives not spiritual objects, it is morally diseased or criminally inattentive. We can no more doubt or misapprehend what is seen by the mind, than what is seen by the eye. The disciples could no more doubt the ability of their Master to supply *them* with bread, which they had forgotten to take, than they could doubt what their eyes saw, when they beheld him feed the multitude. But they did doubt and misunderstand, and why? because their minds did not recur to what their eyes had seen. Nor can the mind doubts its perceptions any more when they come through consciousness or impulse, than when they come through seeing or any other of the senses. We are as certain of having souls, as we are that we have bodies: though we see the one, but cannot see the other—that the mind thinks, as that the body moves. Then it follows that the mind has the capacity of seeing and being convinced, of believing in and feeling the practical influence of all the great principles of Christianity, whenever they are revealed to it, and by whatever means that revelation be made. *Having eyes see ye not?* i. e. Why do ye not see?

There truly are some few who do not see that there is a God; others admit his being, but not his providence; and others again, admit his providence, but say it consists only in the government of the universe by general and fixed laws; making Him a mere spectator of their operations.—And others again, believe in God, in His providence, but reject His word as a revelation.—Well, having eyes, why do they do it? It must be for one of two reasons. 1. That God has made no revelation of Himself, his providence and word; or, 2, because they do not use aright their mental powers, senses and reason, in its discovery. If for the first reason, the evil of unbelief would seem to be chargeable upon the Deity: but if for the second, the fault is ours. Here then is the grand question—Has God made a revelation of Himself?

The affirmative of this question constitutes the first and most fundamental article of faith, among the followers of Moses, of Christ, and of Mahomet; and this is taught by the gospel, and confirmed by reason and the senses. How does the gospel reveal it? We answer—Christ affirms, *I proceeded forth and came from God—I came down from heaven The Father hath sent me.* These asseverations of our Lord not only prove that *He* came from God, came down from heaven, and was sent by the Father; but they also, by undeniable implication, prove that there is a God, a heaven or future state, and that His mission was divine; for, if he came from God, there must be a God; if he came from heaven, there must be a heaven beyond this life; and, if the Father sent him, he must speak and act by the Father's authority. But what proof does he give that he came from God? 1. His *works bear witness;* they were works such as no man could do, various, mighty, benevolent—such as no impostor would have done; works that exhibit a full power to control mind and matter; works therefore, such as God only could perform. You see him *feed the multitude, calm the sea, raise the dead; change the minds, hearts and characters* of his disciples, by his *word or will.* These wonderful works he did, because he came from the Father, and because God was with him. The senses of the disciples proved to them undeniably, that the works were really done; reason convinced them that none but God could assist to do them; and hence they were assured that Christ came from the Father, as the Father would not assist a pretender to do them, and thus deceive the world. 2. The prophecies accomplished by these works of Christ, prove him to be the promised Messiah whom God would send into the world, as none but God could have foreseen the wonderful works of Jesus; and therefore, the prophets were inspired of God to predict them, who would not employ them to deceive his rational creatures. 3. The tendency of Christ's doctrines and precepts to reform and save sinners, when believed and obeyed, proves that he came from God; as none other could have invented doctrines and precepts, so pure, holy and benevolent, as are his. Thus do the works of Christ, the prophecies, and the practical fruits of Christianity, prove undeniably to our senses, our reason and our hearts, his Messiahship, the entire truth of his religion, the being and providence of God, and the reality of a future state. *Having eyes therefore, do ye not see?* Well, what if we don't see? Why, he that denies the being of God, robs Him of his glory, and the world of the benefits of His providence; he that rejects the Messiahship of Jesus, robs Christ of the rewards of his benevolence, and the dying, of the hopes of heaven! *Having eyes see ye not the infinite mischief of infidelity?*

COUNTRY PREACHER.

THOMAS THRUSH.

THE WARRIOR TURNED CHRISTIAN.

Mr. Thrush was born at Stockton-upon-Tees, on the 14th of July, 1761. His father was a tradesman in that town, and died whilst Thomas was young. His mother removed to Richmond, where she sent her son to school, intending him for trade; but he discovered so strong a predilection for the sea, that she was at length induced to comply with his wish, and she apprenticed him to a merchant ship. His excellent character obtained for him the notice of a gentleman connected with the navy, and through him he was admitted on board a king's ship. He served under different captains, passing through the different gradations of the service, until he was appointed sub-lieutenant on board the Admiral ship, commanded by lord Hugh Seymour, when he went out as governor on the Jamaica station, who appointed Mr. T. his first lieutenant, and honored him with his friendship until his death. Upon the occurrence of this event, Mr. T. was selected to convey the remains of that nobleman to England in a sloop-of-war. This obtained for him the patronage of lord Seymour's family; and through their influence he was raised to the rank of commander. About the year 1802, he was appointed to the command of the 'Sea Fencibles,' and was stationed at Redcar. He was married to her who is now his venerable and afflicted widow, in January, 1804; and about the end of 1806, was sent out in command of the 'Avon,' on a three years' cruise in the West Indies. In July, 1809, he obtained his commission as post-captain, and was appointed to the command of a frigate, in which he continued until the close of the war. He then purchased a house and some land in the country, intending to make the cultivation of the latter his amusement and occupation. His means for making this purchase were chiefly derived from the amount of freight which he had received for the conveyance of treasure to England from South America. It is a singular circumstance that he scarcely ever made any thing by prize money; a circumstance which was afterwards a source of much thankfulness to his mind, that he had not been enriched by the spoliation of his fellow-creatures.

The retirement in which he now lived led him to serious reflection, especially on the horrors of war, and to an inquiry into the practice of Christians in engaging in it. A settled conviction of the utter unlawfulness of war was the result of this inquiry; and on the 14th of January, 1825, he wrote his well known letter to the king (George IV), resigning his commission, and with it, of course, his half-pay, and the principal means of his support. This step he never regretted, though it placed him under the necessity of disposing of his property, and living in great retirement, which he did, at Harrogate, unto the end of his days. His work entitled 'Last Thoughts on War,' including his letter to the king, was composed there. It has gone through several editions, the last of which appeared in 1841, and the advertisement to which declares that his opinion remained unchanged. His health continued good until the beginning of May last, when he became slightly indisposed, which indisposition was increased by a fall, from the effects of which he never recovered. 'Under much suffering his patience was exemplary; and when free from pain, the equanimity and cheerfulness of disposition which distinguished him through life, continued to the last. The consolations which Christianity affords were experienced by him; and he enjoyed that frame of mind which results from reliance on the mercy of our heavenly Father through the medium of our blessed Lord and Savior, which filled him with joy and peace in believing.' He died July 11, 1813, aged eighty-two years.

THE SOLDIER IN CONTRAST WITH THE CHRISTIAN—Is seen very clearly in Captain Thrush's account of himself to his king. 'With much zeal and sincerity I entered into the naval service of your majesty's revered father, and swore allegiance to him. This allegiance is now, of course, due to your majesty, as his lawful successor. When I entered into this solemn contract, I entertained no apprehension that I was acting in opposition to the principles of the Christian religion; nor did any apprehension of this kind ever arise in my mind during the time I was actively employed in the service of my country. Nay, so far from suspecting that I was departing from Christian rectitude, it appeared to me almost certain, if I should lose my life in the service of my king and my country, that this would serve as a kind of passport to the favor and acceptance of God. This opinion, which has been frequently inculcated by ministers of the gospel of peace, as well as by pagan writers, is, I believe, generally entertained by those who think at all when they enter the naval or military profession.

Those, sire, who live much in the world, are imperceptibly led to think and act upon the principles of those with whom they associate. Though, in the busy scenes of naval service, I never entertained an idea of my profession being irreconcilable with the religion of Christ; yet, after passing several years in a retirement bordering on seclusion, and after more closely inspecting the Christian precepts, and reviewing my past life, it appears to me that while I have been serving my king and my country, if not brilliantly, yet faithfully, I have been acting in open disobedience to the plain and positive commands of another and a superior Master,—a master whose claims upon my allegiance are prior and paramount to those of your majesty, or of any earthly sovereign.

During the latter part of those years of retirement which I have mentioned, this and other Christian truths have become strongly impressed on my mind; and conscience has told me, that, however honorable my profession may be considered, it is impossible for a man to be at the same time a faithful follower of Christ, and a warrior by profession. The moment a man sells himself to his sovereign, or to his country, for the purpose of human destruction, he loses *caste* (if I may be allowed the expression) as a Christian. He forfeits that liberty, that freedom to think, to speak, and to act, on moral and religious principles, which, as a Christian, it is his privilege, as well as his duty, to maintain.

If a subject may be permitted to make the remark, your majesty appears to entertain opinions similar to these. In confirming the sentence of a Court Martial held on a foreign station on two officers for disobedience of orders, your majesty most justly observes, 'if religious principles were allowed to be urged by individual officers as a plea for disobedience of orders, the discipline of the army would sustain an injury which might be dangerous to the state.' Surely, sire, this is equivalent to saying that men who are imbued with *religious principles*, or Christians, are unfit for the military service.

When the first impressions, sire, were formed in my mind concerning the unlawfulness of Christians entering into or remaining in the military profession, I cannot exactly recollect. To my shame, I may, I believe, say that I never thought seriously on the subject till within the last four years. Whenever I heard feelings of disapprobation expressed concerning war, I was led to regard them, as Bishop Horsley did, as a species of puritanical cant; so fully was I satisfied that war, and consequently my profession, was perfectly consonant with the precepts of Christianity. About the time I have mentioned, owing to circumstances which I need not state, I began to entertain doubts on this subject. These doubts gradually gained strength: and early in the year 1822 I came to the resolution to investigate the subject more closely than I had hitherto done; and if, after such investigation, it should appear to me that my profession was irreconcilable with the precepts of Christ, I determined to resign my naval rank and half-pay, although I placed a high value upon the former, and the latter forms a large portion of a very limited income; and I was thereby subjecting myself, and not myself alone, to a very considerable change in my mode of living, and this at an advanced period of life, when its comforts and conveniences are most wanted.'

MR. THRUSH'S LAST THOUGHTS OF A NAVAL OFFICER ON THE UNLAWFULNESS OF WAR, &c.,—Was published in 1841, nearly twenty years after his letter to the king on the resignation of his commission and half-pay. These thoughts are given in the form of letters to the Archbishop of Canterbury, from which we shall quote a few specimens. [Advocate of Peace.

NARRATIVE OF MR. DANIEL MURRAY.

This letter, published by the American Tract Society, after describing the last sickness and death of Mr. Murray, proceeds as follows:

"And now permit me to say something of him who thus died. Upwards of thirty years ago he made profession of religion. From that time to his death, during a retired and domestic life, he was known as a warm, consistent Christian. All this you know. But I knew him long before this. At eight or nine years of age, he being a year older, we became intimate, and were brought up together almost in the same family. We were continued thus until he entered the navy, I think in the year 1798; and ever since we have been much together, and always on terms of the closest friendship.

From my earliest recollections of him, his character and conduct were so remarkable that he seemed to me without a fault. No temptations ever seemed to surprise him. No allurement or persuasion led him from his course. I remember well how strong his *influence* was over me, and how it was always *used for* my good. But I ascribed to natural causes altogether the peculiarity and excellence of his character, and did not see how religion could change him, who seemed already as perfect as a human being could be. This was not only my thought; all who knew him well thus estimated him.

I remember being present at a conversation on the subject of religion between the late John Randolph and Commodore Decatur, who had known Mr. Murray while in the navy. The latter was expressing his difficulties about the universal sinfulness of man's nature. It surprised him that the very best people in the world should always speak of themselves as sinners. He mentioned his own mother as an instance; and then, turning to me, said, 'There, too, is our friend Murray, you know what a man he is: who ever saw any thing wrong in him? Is it not absurd to think of such a man as a sinner? And yet he accounts himself such.' I shall never forget Mr. Randolph's reply to this. He rose from his sofa, walked towards Decatur, stood before him, and in his emphatic manner said to this effect: 'I well know how dark and unintelligible this subject appears to you, and why it is so. But I trust a time will come when you will know and feel it to be all true, true of all, true of yourself; when you will be self-arraigned and self-condemned; found guilty of sin, not of the sin of cowardice, falsehood, or any mean or dishonorable act; but at least of this, that you have had conferred upon you great and innumerable favors, and have requited your Benefactor with ingratitude. This will be guilt enough to humble you, and you will feel and own that you are a sinner.'

The difficulties, however, that I had felt from this appreciation of his early character were all cleared up at the death-bed of my friend. On my first seeing him he said, 'You witness my most comfortable and happy state. I cannot describe it to you. Now I owe it all to you,

though I never told you, and you never knew it.' Shortly after this, when we were alone, he called to me and said, 'Now I will tell you what I never told you or any one. When we first met, and you were a little boy, your good mother had taught you a hymn, which you used to repeat aloud every night on getting into bed. That hymn made a remarkable and deep impression on me, which was never effaced. Without your knowing it, I got it by heart from hearing you repeat it, and from that time to this I have never gone to my rest at night without repeating to myself that hymn and praying. This had a most salutary effect upon me all my life. When at sea, I never under any circumstances omitted it; and under the influence produced by it, I remember that when I was once for a short time in command of a small brig we had captured from the French in the Mediterranean, one of the first orders I gave, was for the regular meeting of all hands for reading and prayer, which was well received and had a good effect." He then repeated it to me, and I took a pencil and wrote it down. I had forgotten every word of it.

Here then I saw the true source of all that had so charmed and surprised me in his life. What I had attributed to the impulse of a gentle and noble nature, were the 'fruits of the Spirit,' and the excellence that shone forth in his conduct and character was 'the beauty of holiness.' This he acknowledged with all thankfulness and with the deepest humility; speaking of it as an infinite and undeserved mercy, which he had not improved as he ought. It now seems strange to me that I had never discovered this, but I was walking in darkness, and therefore perceived not the light by which he was directed.

Surely God has here shown us some of the doings of his wonder-working hand. A pious mother teaches her child a hymn. It makes no impression upon his heart, and is soon effaced from his memory. But its work is done, and its fruits appear in the heart and life of another.

Shall she complain that the seed has been blown away from the soil over which she so carefully cast it, to take root in another? No. 'As the heavens are higher than the earth, so are God's ways higher than our ways, and his thoughts than our thoughts.' 'Who will say unto him, what doest thou?' That seed, thus blown away, produced its rich fruits, and they were then brought back to the spot which her prayers had desired it should bless. Her wayward child had forgotten her instructions, but they had made for him a friend, whose influence, and counsel, and example restrained and strengthened him in the dangerous paths of youth, whose life had taught him how to live, and whose death hath now taught him how to die.

Well may he bless God, for this, 'his servant departed this life in faith and fear;' and ask 'his grace so to follow his good example, that with him he may be a partaker of the heavenly kingdom.'

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 10, 1844.

REV. MR. WATERSTON'S SERMON ON PAUPERISM.

This discourse was repeated on Sunday evening last at the Church in Bowdoin Square, and was listened to with profound interest and attention by as many persons as could find a place to sit or stand in the house. 'The poor ye have always with you' is a truth we have always endeavored to remember ourselves and impress upon others; but we venture to say that every one left the Church on Sunday evening with deeper convictions of this truth and the duties growing out of it, than he ever had before. The frightful records of poverty and crime, which the speaker exhibited, were enough to fill all hearts with sorrow, and to awaken in the breast of every one a strong desire to aid, to the utmost of his ability, in doing what can be done to lessen the causes of the suffering which is every where about us. Mr. Waterston showed that notwithstanding the great good effected by the Temperance Reformers, there is still a large amount of suffering springing directly from intemperance; much from poverty and sickness united; and very much from the inadequate pay which is given to many of the women employed by the large establishments of various kinds, in the city,—those patient toilers through the long wintry nights, who work on till 'the whole head is sick and the whole heart faint,' to obtain a scanty subsistence for the little ones dependent upon them for their daily bread, and who wake from the few hours of *cold* and *hungry* sleep which they allow themselves, to find that with all their watching and striving, they have hardly earned a pittance which will give them food for the day—and to whom day succeeds to day with no change but from sorrow to sorrow, and night follows night bringing with it but an increase of labor and privation. Can we wonder that while they *can never cease to watch*, they should sometimes forget to *pray*, or that they should be tempted to drown all sorrow in the cup, which destroys for the time all desire for food or clothing! Those of us who sit at ease in our warm houses, with our well fed and well clothed children about us, cannot easily bring home to ourselves the *temptations* of the poor.

'*Few* but the poor can feel *for* the poor;
The *rich* know not how hard
It is, to be of needful rest
And needful food debarred.'

We hope this discourse may be repeated again and again in different Churches in our city. It cannot be heard without interest and instruction, or without exciting the warmest sympathies and best wishes of every heart towards the speaker himself, who is ever 'going about doing good,' giving up the best years of his life to the poor, the sick and the destitute, and looking only for his reward to him who has said, 'inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' God bless and prosper him in his noble and holy work.

BISHOP HUGHES AND REV. G. B. CHEEVER OF NEW YORK, ON THE ROMAN CHURCH.

One of the most brisk skirmishes of the many Sectarian issues which have been joined recently, is that which has lately come off in New York between the prelate of the Roman Church in that city and Mr. Cheever, whom our readers will remember as formerly a Calvinist minister in Salem. It is a significant sign of the popular cast which must be given to all religious controversies at the present time, that two such champions should have an opportunity of expressing their views on the fundamentals of Ecclesiastico-Civil Polity, before an immense audience of men and women, boys and girls. We believe, too, that the mass of the people are capable of weighing their several arguments, of testing them by the principles of common sense and the system of Christian doctrine. It is really pleasant to note likewise, that not only all acrimony and abuse are excluded from the arguments of the champions, but that there is also an appearance of something that looks like courtesy in their treatment of each other. New York has certainly had opportunities enough the past year, of learning some of the most interesting annals of the Church. The various controversies which have been begun there, and the light which has been elicited by them, have turned the thoughts of a great many people to the value and power and application of a pure Christian faith. We believe that great good will result from this troubling of the waters which never heal when they are stagnant.

Bishop Hughes recently delivered in the New York Tabernacle a Lecture on the Mixture of Civil and Ecclesiastical Power in the Governments of the Middle Ages. From the very necessity of the case whatever he or any other Romish ecclesiastic would be likely to say on that subject, would to a Protestant appear to be special pleading, a sophistical, exculpatory and insinuating extenuation of some of the grossest outrages which were ever inflicted upon the civil rights, the domestic relations, and the consciences of men, and a complete perversion of the Christian Religion. Now that the Middle Ages are past Ages, the grey melancholy, and the romantic hue of antiquity soften many of their abuses, as they do the grim frowns of a feudal castle. Many abuses may thus be extenuated; the growth of a Despotic Hierarchy may be traced in such a way as to represent it as the natural development of a legitimate principle. Thus it is that when we as Protestants are heaping censures on the Roman Church for impoverishing the people, and devoting all tillage lands and forests to ecclesiastical uses, and rearing innumerable monasteries as the receptacle of lazy monks, the apologist of Popery turns round upon us, and asks us gratefully to extol these very monasteries because they doled out loaves of bread from the refectory windows to the poor, and sheltered Benedictine monks who copied the Scriptures in manuscript. It is in this ingeniously and plausible way that the Romanists apologise for their Church, and with such withering compliments, must Protestants answer to their appeal on our gratitude. Mr. Cheever holds a pen of fire.—He has the greatest command of epithet and of satire—of any of our living controversialists.—He is not a man who would be likely to convert to his own opinions any one whom he addressed, but he can present any thing he undertakes to describe in strong and living features. He has published Two Lectures and is to deliver a third in reply to Bishop Hughes. He traces with a masterly hand the rise and encroachments of the Papacy, especially in its early career of strife and blood, and fully answers the affirmations and the pleadings of the Romish prelate.

For the Register.

THE EPISTLE TO THE HEBREWS, NOT WRITTEN BY ST. PAUL.

Neander, the last, and perhaps the most satisfactory writer upon the early history of Christianity, has given his distinct and forcible decision against the Pauline origin of the Epistle to the Hebrews. In his History of the Planting and Training of the Christian Church by the Apostles, he opens some veins of thought which will be new and of engaging interest to readers. His errror, we think, is in an overstraining of his natural acumen, and an extreme application of the work of analysis to the different exhibitions of the Christian System, as made by different Apostles. We consider his work highly valuable, and know of nothing in literature upon the same subject, which will compare with it. His criticisms show learning and sagacity. He clings to the shadow of past orthodoxy, but with difficulty does he restrain his tendency to rationalising. A perusal of his volumes brings out into strong and bold relief the early incidents in Christian history. Above most other writers he makes us feel the reality of incidents, and presents us with the peculiarities of character and temperament and view in the Apostles.—An opinion from such a critic on the internal and external evidence of the authorship of any Christian document, is entitled to much weight. The masterly argument against the Pauline origin of the Epistle to the Hebrews, which was set forth by Mr. Norton in the Christian Examiner, has never yet been answered, nor can it be answered. Neander taking up merely one thread of that complete argument, shows that the author of that Epistle 'differs from Paul in his manner of carrying out the fundamental ideas which they hold in common.' We commend his argument to Professor Stuart, Mr. Barnes and others, who insist that Paul wrote the Epistle to the Hebrews. Neander is a critic of high authority among the orthodox, and we hope that they will admit the force of his reasoning on this, and on some other points which we could specify.

For the Register.

A GENTLE WORD ADDRESSED TO OTHERS IN LIKE CIRCUMSTANCES WITH THE WRITER.

When in the course of God's providence, our lot is cast in a community where the principles advocated by us as Unitarians, are regarded as baneful in their influence, and demoralising in their tendency, where the supporters of them are deemed heretics and unworthy the *name* even of Christians, it becomes a question of no small interest to us, as disciples of Christ, to ask, what should be our deportment and demeanor towards those, who thus feel and act. It is too often the case, that we meet with those, who will endeavor to force their own opinions upon us, virtually saying, that they are infallibly *right*, and therefore, we must be entirely *wrong*. Of views so opposite, one must be erroneous. But these are generally such as 'pin their faith on other people's sleeve,' believe what they are told, and seem to think it wrong and dangerous even so much as to search for any more light. To such, I would say nothing. There is no hope of enlightening them, and we only disturb ourselves; no good whatever can result from it. Yet there are those, who, after a long, careful, unprejudiced examination of the Scriptures, with an earnest desire to know the truth, have arrived at conclusions entirely opposite to our own. A calm discussion with such, entered into, and continued with kind feelings and a Christian spirit, may do some good to each. It may open to our own minds, some new views of truth, and we may impart some light to them. While we are sojourners here, we cannot expect rightly to apprehend all spiritual things,—'we see through a glass darkly.' The great *duties* of Christianity are all plain and clearly marked. But these constant bickerings and disputings among those who call themselves Christians, about minor points, which affect in no way the moral character,—how do they weaken the influence of Christianity;—yea, more,—give almost a death-blow to all true religion. Let us do our part towards wiping away this stain, this foul blot upon the Christian character. Let us exercise brotherly love towards those of every name. We need not live alone,—go along our way to heaven, *alone*. If those around us cannot sympathise with us, if they shun us, lest they should imbibe some dangerous heresy, our Father and our Savior will dwell with us, if it is our sincere and fervent desire; if we will endeavor to make our hearts fit temples for their in-dwelling. Let us then go forward in what we believe the way of truth; knowing that the Spirit will bear witness with our's, if we are the children of God. Let us live in love, 'live pleasant,' and give no occasion to any one, to speak against those principles and that religion, which we cherish as the hope and joy of our hearts.

For the Register.

FIRST IMPRESSIONS OF A SUNDAY SCHOOL: PUBLIC WORSHIP IN TEXAS: AN ALARM.

It was in one of those clear and beautiful mornings in the month of April, so frequent at that season in the soft and genial climate of Texas. It was the Sabbath; but a descendant of the pilgrims, educated under the influence of New England customs, would have found it extremely difficult to have recognised in the appearance of the population, numbering at that time some fifteen hundred or two thousand, a single object to remind him that it was a day set apart for rest, and which, by a divine command, all mankind were enjoined to keep holy.

In the streets were to be seen small parties of negro slaves, at that hour in the enjoyment of a short respite from the ordinary tasks exacted of them by their masters; and the cheerful smiles indicated in every face, as well as the incessant chatterings of so many voices, rendered the scene no less interesting than novel to me. I had been but a few weeks in the country, and had not learned to conform to many of the customs of a majority of the 'free population;' and billiard playing, horse racings, and other sports by flood and field, however much I enjoyed them on other days, on the Sabbaths, I could not bring my mind to believe were calculated to make one better here, or happier hereafter.

A short distance from the business part of the town, upon a smooth and level spot in the prairie, stood a neat little building, designed for a school house, and erected by the munificence of an enterprising emigrant from New York. The second story or hall was fitted up with seats, arranged with no inconsiderable taste, and directly in front of them stood a portable pulpit. In this hall some fifty or an hundred persons, free and bond, were in the practice of assembling every Sabbath for purposes of divine worship. There was usually preaching by some one or more of the missionaries, who had come out under the auspices of various benevolent societies in the United States, and the exercises throughout partook of many of the characteristics of our own Church. True, there was no organ, to whose soft and mellow tones I had been accustomed to listen in my own native village, in houses set apart for public worship,—and there were but two or three 'approved' hymn books; but the absence of the latter was fully compensated by the puritan custom of the preacher, who would give out two lines thus:—

'Arrayed in beauteous green
'The hills and valleys shine—

which were then sung by the 'choir,' when he would complete the verse by reading the other two lines—

'And man and beast are fed
'By Providence divine.'

There was something in this part of the service which commended itself to my mind; and I thought I could discern in the countenances of the greater portion of the congregation evident tokens of deep and reverent gratitude to the All-wise God, for blessings so estimable.

On the morning to which I have alluded, I sauntered forth in quest of a little exercise. I had not extended my perambulations to any considerable distance before being joined by a much esteemed friend, who invited me to attend divine service with him at the school house. I was glad to avail myself of his politeness; and in a very few minutes more we were seated in the hall. We had arrived before the usual hour for the exercises to commence; but a scene presented itself to me both interesting and novel. It was a collection of some seventy or eighty little children, receiving instructions from the Bible, imparted to them by a very young man—a native of Boston, as I subsequently ascertained. I shall never forget the impression that was made upon my mind on that occasion. It was the first time in my life that I had ever been present at, or witnessed the ceremonies of, a Sunday School, notwithstanding I was a New England man, and having spent the principal part of my days where schools of this character were universal, and, withal, a father whose children were then enjoying the blessings which they conferred.

The teacher of this interesting collection of little boys and girls, aided by the generous contributions of a few benevolent friends, had succeeded in the space of a few short months, in collecting together quite a valuable juvenile library; and it was truly gratifying to witness his devotion to the cause in which he had engaged.

Many of the children composing the school, were from the United States—a few of them were from New England; and as he spake to them of the numerous advantages for acquiring an education, as well as the influence of good example, of which they had, in some degree, been deprived in coming to a country so new and necessarily destitute of schools,—I noticed that nearly all of them were affected even to tears. Perceiving, however, that a tender cord had been touched, he immediately changed the subject, and directed their thoughts to scenes more intimately allied to their newly adapted homes.

'True, my young friends,' said he, 'many of you have left your native hills and valleys, and parted from near and dear friends—perhaps forever. But do you find here, in this beautiful land, nothing to compensate—in some measure, at least—for your losses? Have you not found a country abounding in rich vegetation? Is not the climate beautiful? Are not the prairies at this early spring time, covered over with the most gorgeous, fragrant, and sweet scented wild flowers? As you came up to this place early this day, did you not observe the beautiful little birds? Were not their songs delightful music? A sight of the little humming-birds that at the present season flit about, and are to be seen upon almost every herb and flower, would, methinks, almost repay our friends whom we have left behind, in our native land, for the trouble and hardship they would be forced to undergo to make us a visit. And when you have gone out into the prairies, a little way from the town, have you not observed the numerous herds of cattle that feed among the flowers, and as you have extended your walks, have you not now and then got a glimpse at little flocks of wild deer quietly reposing under the shade of some bluff or vagrant oak? Well, my young friends, these are all beautiful sights and I have no doubt you know how to enjoy them. They are the works of God's own hand; and you should be thankful. He who suffereth not a sparrow to fall to the ground unnoticed, has surely bestowed all these things for a wise purpose; and we must all bless His name morning, noon and night.—'Suffer little children to come unto me,' said our Savior, 'for of such is the kingdom of heaven.' If you pray to God, live in fear of his displeasure, and love righteousness, you will receive your final reward, which is bliss eternal.'

The Sabbath School exercises were followed by the regular services of those worshipping at the hall. The preacher had gone so far as to name the text, and was proceeding to comment thereupon, when the whole congregation was set in motion by the report of a twenty-four pounder, which proceeded from the 'barracks,' situated but a short distance off. Presently some one at the door was heard to cry—'the Mexicans have crossed the Rio Grande, four thousand strong! Every man to arms!' The preacher finding that he could no longer restrain his hearers, made a virtue of necessity, and after a few prefatory remarks, which were rather for war than for peace, wound up by saying, 'Satan is a subtle enemy, but Santa Anna is the greatest Devil of the two.'

Thus ended my first day's experience at a Sabbath School. ***

For the Register.

LETTER FROM NEW JERSEY.

The controversy between Dr. Potts and Dr. Wainwright, though but of little real value in itself, is perhaps useful from the form in which it is published, and the consequent large number of spectators to the combat. It is all *the talk* here now.

Dr. Potts, the Presbyterian, has thrown off the shackles of his standards, and assumes, as his fundamental position, that no *form* of Church government is essential to the Christian Church. At the same time he hints that the Hicksites and Unitarians are without a true ministry, not from the *form* of their ordination, but from a want of the true *call*, by the Holy Ghost.

This morning I heard a sermon by Dr. Davidson, the pastor of the First Presbyterian Church in this city. 'Neve, said he, let a spurious liberality make you acknowledge as Bible Christians those who deny the doctrine of justification by faith in a Divine Savior.' By these, as he afterwards told us, he meant the Unitarians.

These things have set me to considering the subject of liberality. And behold I have some doubts whether this matter of who are to be called Christians, and what are to be considered essentials in religion be yet understood.

Essentials, and non essentials! Essential to what! Essential to Christian doctrine, or to salvation.

Now as for what is essential for a man to believe to entitle him to the name of a believer in Christian doctrine, it is evident that each man has a different view of this according to his peculiar definition of Christian doctrine. Such definition every man must of necessity make for himself. A man must mean something by the word Christian and it argues no illiberality of *feeling* if he limits his *definition* so as to make it include but few persons.

Charles Leslie conceives that Christians are named from the God they worship.

John Locke says that is from their belief that Jesus is the Christ. To which Leslie replies that Mahometans believe that.

Dr. Noyes, according to a recent number of the Register, says a Christian is one who believes Christ is a teacher of *authority*.

Another will say that no authority is needed but that of truth and that he is a Christian who believes that Jesus is a teacher of truth.

And still another will say that he is a Christian who from *any* source has learned and believes the chief doctrines that Jesus taught, viz., immortality, and the duties of piety and benevolence.

Now the last of these definitions of a Christian no more argues a liberal spirit than the first. And if we wish to convince those who hold to the first definition that it is a false one, we must employ arguments, and not taunts of illiberality. And on the other hand those who hold to the last definition must not accuse us of illiberality because by our definition of a word we make it embrace a smaller class than they do.

Then as to what is essential to salvation. One man looks upon Heaven as an outward condition, for which an inward preparation indeed is necessary, but on admission to which an arbitrary condition must of necessity be annexed. This is the faith of by far the largest portion of the Christian world. Then compliance with this arbitrary condition is essential to salvation. Now again there is a difference of opinion as to what that condition is, and we must be careful to acknowledge the right of others to hold opinions different from our own on this point, and the possibility, too, of our being in error.

One says that the condition is the receiving the sacraments of the Church. Another says the condition is a belief that the punishment of our individual sins has been actually borne by Jesus. A third that it is a belief that Jesus died for our sins, together with a faith that leads to obey him. A fourth that it is a confidence in his Messiahship strong enough to produce obedience. A fifth that it is simply penitence for sin and an earnest purpose to live well, that is, that the condition of salvation is fitness for it.

But another class look upon salvation as a change wrought in the man, and Heaven as a state of the soul. And one says that faith in the authority of Jesus is the only motive strong enough to make us bring ourselves to that state. Another says that it needs a stronger aid than that. It needs the influence of God's spirit on the heart. A third maintains that those who do not believe the authority of Jesus may conquer their sins and become saved by their own exertions, through the kindness of Him who created them able thus to do.

Thus each man may sincerely, conscientiously, and with all love and charity deny the name of Christian, the hope of salvation to different classes of men. Creeds may foster illiberality, or a belief in them may argue a narrow, bigoted mind, but the creed itself cannot be illiberal, nor the belief in it uncharitable, inasmuch as the moral qualities of illiberality or liberality cannot be predicated of acts of the understanding.

It is unjust then for us to complain of self-styled Evangelical Christians for denying to us the Christian name. It does not belong to us, I am glad to say it, the Christian name does not belong to us, according to their definition of Christianity.

One thing we may complain of in them, that they so often misrepresent us, that they impugn our motives, that they refuse our sympathies in matters of common ground, that they employ foul means to crush us instead of fair argument, and that they assume the tone of infallibility and treat us not as men whom they hold to be in error, but as demons whom they know to be bent on mischief. It is not their denying us the Christian name and lawful hope of salvation that is uncharitable; for this flows directly and logically from their creed. It is a process of reasoning, not an act of the will. But the haughty manner in which they do it and their canting whine about our poor souls, is that which is blameworthy. And of this you know a great many of the self-styled Evangelical Christians, in New England, especially, are not guilty.

This evening I attended the worship of the Episcopal Church, once under the care of the late Bishop Croes, and more recently of his son, but now of the Rev. Alfred Stubbs. He is so strong a Puseyite that he has given much offence to some of his congregation, and caused some to leave his flock. Judge then of my agreeable surprise to hear a sound sensible sermon from the text, 'By their fruits ye shall know them;' in which he assured his hearers that if they found themselves in the practice of holy deeds and feelings, they had Scripture warrant for trusting in their final acceptance.

Yours truly, E. N. P.
New Brunswick, N. J., Jan. 28, 1844.

For the Register.

ADVERTISING FROM THE PULPIT.

Messrs. Editors:—I observed a short time since, an article in your paper headed 'Advertising from the Pulpit.' I agree with the writer perfectly, in his opposition to the announcing of *Concerts and the price of tickets*, and I should not be pleased to hear the advertising of *Merchandise* therefrom; but these appear to me to be the extremes of the case. I cannot conceive of any one being desirous that meetings which have no direct moral tendency, should be published in this way; but what I should wish to oppose, would be the entire exclusion of those notices, which though they may not in one sense, belong to the affairs of the Church, yet are intimately connected with Christianity and Religion. I mean those meetings whose direct purpose is to promote the cause of temperance, anti slavery, or any of the great moral reforms that are agitating the community at the present day. I can see no good reason, why lectures on *any* of these subjects should not be announced from the pulpit. The reasoning which is used by some in opposition to this practice, that these meetings are not connected at all with the Church, is unsound. They *are*, or if not, they should be intimately related to the Church, nor should they be found strange subjects in the Sanctuary. A reform that has lifted thousands from the depths of degradation and despair, that has made the widowed heart leap for joy, that has restored back to innumerable orphans their lost parents, well may demand the respect of the Church. While dead to her duty, her ministers having a long time before, forgotten to pray for their intemperate and fallen brother, by the help of God, in the lowest depths of degradation and vice, there arose a voice, weak, but resolute and determined, saying, 'We will shake off this accursed yoke, and from this time be free.' The spirit of Jesus was there, and their resolutions were registered in heaven.—The consequences of that little meeting of repenting men, have shaken the Union, and now that they like the Prodigal, are returning back to their Father's house of soberness and virtue, shall impediments be thrown in their way!—Shall the *Christian Church* do aught to discourage them! The advertising of these meetings from the pulpit, may at first sight seem a trifling thing towards the promotion of the cause, but when we consider the course pursued by its opponents, in regard to it, their obstinate opposition to its very *name* being mentioned in the Church, or even in their presence, I think the clear-sighted must see the importance of not yielding to them even this *one little point*. So too in regard to the subject of Slavery. Its withering effects are seen through the length and breadth of our land. Its influence is felt by us who are far distant from it, and its demoralizing effect is felt and seen by all. The Bible made a tool to perpetrate the foulest deeds, and a sword to defend the most accursed system that was ever invented by man,—the mild and beautiful precepts of Jesus forgotten, and the law of God trampled upon,—the institution of marriage made a solemn mockery, and licentiousness crowned Supreme. Few there are who doubt that these vices are consequent upon slavery, and yet how many there are, *Christians* too, whose ears are pained, and whose feelings as Christians are shocked to hear from the pulpit a notice of an Abolition meeting to be held.—Would to God there could come from the pulpit a voice against these monstrous vices that should echo and re-echo, until it had pierced the remotest corner of our land, its heaven inspired breath causing the tyrant's grasp to loosen under its influence, and, adding fuel to the fire of Temperance, cause it to burn until its cheering and enlivening warmth has drawn every drunkard into the ark of safety. Let the Church then do nothing to injure the cause. Let it not in the least have the *semblance* of opposition to the mighty work. Its neglect has already been keenly felt by the reformed; having fell, they were left to themselves to rise again, and now that they are once more enabled to stand, they have nothing in their weakness, but their own resolutions, to lean against. Perhaps in the city, where an advertisement of a lecture can in a few moments be published in every part, through the press, the need of this practice is not so great. But in the country, where there are no facilities of this kind, and especially where the people are much scattered, it is absolutely necessary, and I hope it will not be discontinued. Yours, L.
Watertown, (Mass.,) Feb. 6, 1844.

Our Providence correspondent 'H,' is informed that his communication on an Ancient Bible to which he refers in a letter to us, has never been received. Can he furnish us a copy by a sure hand? We should be glad to print it.

For the Register.

HAWES PLACE SOCIETY.

Messrs. Editors,—In the hasty preparation of the notice relating to the Hawes Place Society, in your number of last week, just as it was going to press, it did not occur to me that possibly there might seem to be something invidious in thus connecting with such a notice the name of the gentleman, who is understood to have been called to the charge of that Society. I hasten, therefore, utterly to disclaim all feeling of unkindness towards him, or any individuals of the Society. With whatever freedom I have felt myself bound to speak on all occasions of the by-law in question, I have never doubted the motives of those, who were especially instrumental in adopting it. They did it, I admit, thinking it would promote the prosperity of the Society. But having been fully persuaded from the first, that the by-law must operate injuriously to the best interests of the Society, and tend to pervert the intentions of Mr. Hawes, and having failed in all attempts to bring the authors of it to view it in the serious light, in which it has appeared to me, I have, at length been compelled to seek legal advice, and make a full statement of the facts in the case. The documents I propose to publish, and which will soon be ready for the press, will speak for themselves when they shall appear, and will sufficiently explain my motives in making them public.

Boston, Feb. 5th, 1844. L. Capen.

For the Register.

HAWES PLACE SOCIETY.

Messrs. Editors,—It was with mingled surprise and pleasure that we read the short notice in the last Register in regard to this Society. Our surprise was occasioned partly by the unexpected announcement that this Society had given a Rev. gentleman a call to settle over it as Pastor. We had the impression that the Society had *but recently* settled a Pastor;—an impression confirmed by the recollection of a sermon, lately published, and still fresh in our minds, preached by the Rev. Mr. Parker of Roxbury at the ordination of Mr. Shackford, and which occasioned a sensation, from which the religious community has but just recovered.

We have, at various times, heard honorable mention of Mr. Hawes in connexion with his liberal bequests to the inhabitants of South Boston, and especially to the *Hawes Place Society*, which latter became more generally known from the lawsuit sustained by this Society against Mr. Hawes' heirs, soon after his decease. It was on account of this last fact, especially, that we were surprised to learn from the notice above referred to, that the Society had in any respect so departed from the restrictions of its charter, as, thereby, again to endanger its valuable endowment, or even to incur the perils of a legal contest. We sincerely hope that this may not be the case.

We are happy to learn, however, as is intimated in the notice, that a history of this munificent charity, to commence, as, of course, it must, with the provisions of Mr. Hawes' Will, and of the charter by the conditions of which it is rendered available to those whom it was intended to benefit, is soon to be given to the public by the former Pastor of the Society.

No one, certainly, can be better qualified than he to do the community this service, both on account of his uninterrupted intimacy with Mr. Hawes for many years previous to the decease of the latter, and from his long connexion with the Society as Pastor, during many years of lingering hope and protracted anticipation, ere yet its prosperity had begun to dawn; when united to them by unanimous consent and mutual good-will, he shared their joys and sorrows, their struggles and their hopes; when, like Paul, 'laboring with his hands' he 'ministered unto his own necessities.' Anticipating, therefore, a more particular account of this noble charity than has ever yet been given,—a charity rendered still more valuable on account of the increasing interest in the religious wants of the community, especially among the poorer classes, we look forward to its publication with no small degree of interest. An Old Subscriber.

For the Register.

Messrs. Editors,—When I read in the last Register of the 'distress in England'—and in the Register previous, the circular from England and Ireland to *American* Clergymen, showing such concern for *our morals* and *sufferings* and connection with *slavery*—I thought I should like to see both published in the Register, with *suitable* remarks and sent over in the next steamer. I am very willing to be told of our faults, sins and sufferings; but while the sins and corruptions of the English are a thousand to one of ours, let *them* not set up as *our* teachers in these matters. Jonathan.

AMERICAN UNITARIAN ASSOCIATION. WORTHY OF IMITATION.

Baltimore, Jan. 12th, 1844.

My Dear Sir,—Ever since seeing and hearing you at Newport, last season, it has been my intention to become an annual contributor to the funds of the American Unitarian Association. I now enclose, ($30), my payment for this year, and intend to make a similar contribution, annually, say thirty dollars.

I am, more than ever before, convinced of the importance and duty of aiding to diffuse the truths of Christianity as we receive them.

With high respect and esteem,
Your friend and serv't,
—— ——.

Rev. Mr Briggs.

Thursday Lecture. The Lecture was delivered on the 8th by Rev. James F. Clarke—the subject—'Salvation by Christ.'

EXPLANATION.

The following delicate allusion to the faith of Unitarians is from the Youth's Cabinet, published at New York. The writer of it is probably a believer in total depravity and judges of others by himself:

Explanation. A valued correspondent takes exception to our use of the word '*liberal*,' as applied to the Unitarians, in an article in our last, on the subject of slavery. The use of the word implied no approbation on our part of the errors of Unitarianism. We hold them in as strong dislike as does 'L. T.' The word was used in an *ironical* sense, and we hoped would be so understood. It is well known that, as a body, the Unitarians profess a vast deal of liberality in sentiment. The veriest infidel, if he be not noxious to a virtuous community, finds full fellowship in their ranks. We hardly need tell *our young friends* that such a doctrine is the doctrine of devils; and we warn them, as they value their souls, to beware of it.

For the Register.

OBITUARY.

JAMES H. SAYWARD.

Died in Fitzwilliam, N. H., on the 13th inst., Rev. James H. Sayward, aged 37.

Mr. Sayward was a native of Gloucester, and was first settled over the First Congregational Society in Mansfield in this State. In a few years, however, he relinquished this connexion although it was the wish of the Society that he should remain with them. He subsequently supplied the pulpit at Tyngsborough for some time, but declared an invitation to settle there in the ministry, chiefly by reason of a threatened injury to his eyesight, which for a time induced him to cease from the labors of the pulpit. Recovering from this, he resumed the work of his calling, and for about two years past has had the charge of the Unitarian Society in Fitzwilliam.

In this pleasant village, amidst a people who during his short residence among them had become affectionately attached to him, he would doubtless have remained permanently, had he not been called away by his Master to a higher scene of duty.

While on a visit at Mansfield, in September last, he was seized with a fever, which confined him for several weeks—returning to his duties at Fitzwilliam sooner perhaps than was prudent, and abating nothing of his customary labors, he was in December again attacked with the same disease and died in a few weeks. In his sickness as in every event of his life, he gave example of the doctrine which he taught;—patient, resigned, sustained by the Christian's faith, he viewed the approach of death with entire submission to God's will. So calm and peaceful was his departure, that although nearly a week elapsed before his interment, the sweet expression of life seemed still to linger on his countenance. After impressive religious services at Fitzwilliam, by his friend and brother in the ministry, the Rev. Mr. Livermore of Keene, his remains were conveyed to Mansfield, the residence of his wife's father, and there buried, the funeral services being performed by the Rev. Mr Stone and other clergymen of the town and vicinity, in the Church of the Unitarian Society over which he had formerly been Pastor. So that he sleeps among the people to whom he first ministered.

The tears of the old and the young which flowed involuntarily, while looking for the last time on his face, testified how deep was the grief of those who had commenced with him, and had sat under his ministry. Few, perhaps, have ever passed away, more endeared than he was to those who knew him. Always gentle, patient and charitable, he won their hearts by his Christian virtues, and commanded their deep regard by his untiring efforts to advance their spiritual and personal welfare. In the discharge of the duties of the pastoral relation, he was ever active and conscientious—zealous not for display but for improvement and lasting good. In the language of his friend and brother in the ministry, 'we believe that no one is better prepared than he was to render his account.' Those who have been thus suddenly deprived of of his presence and ministrations feel that they have sustained a loss not easily to be supplied to them.

To his many friends—to those nearly connected with him and to whom he was most dear—especially to his amiable and excellent consort, thus bereaved in the morning of life, we can offer none so effectual consolation as they already have, in the belief that their departed friend was ready for his summons, and is advanced to higher happiness than any can enjoy in this world.

Books for the West. The General Secretary of the American Unitarian Association acknowledges the receipt of the following Books for the West.

A Bundle of Books for Rockford, Ill., from a Lady of Boston.

Tracts and Registers, from a Lady in Chesnut Street.

A Box of Books and Pamphlets, by Francis Low, Esq.

A Bundle of Tracts, from Rev. Mr. Simmons.

A Bundle of Tracts for the West, from a Friend in East Bridgewater.

One Hundred copies of Rev. F. A. Farley's Sermon, 'What is Truth?' from Philander Shaw, Esq., Brooklyn, N. Y.

Seventy Sabbath School Hymn Books, from Rev. Mr. Young's Sabbath School.

A Bundle of Books and Pamphlets, 'from a Friend.'

A Bundle of Tracts, from A. Marsh, Jr., of Southboro'.

A Bundle of Tracts, &c., from Mrs. L. Babcock of Milton.

Two Boxes of Books for the West, from Mrs. W. S. Fearing of New York, (forward by C. S. Francis & Co.)

A Bundle of the Christian Registers from Mrs. Ann Maria Spalding.

Ordination at Templeton. We understand that Mr. Norwood Damon has accepted the invitation of the First Congregational Society in Templeton, to settle as Colleague pastor with Rev. Mr. Wellington. *We are informed* that the ordination *will* take place on the 21st. inst., and that the sermon will be preached by Rev. F. D. Huntington of this city.

*** Liverpool Controversy. The gentleman who borrowed of Rev. F. W. Holland, (now of Rochester) the valuable volume on the 'Liverpool Controversy,' and has not yet returned it, is requested, (at the earliest convenient moment—as it is now particularly wanted) to leave it at the store of Messrs. Bangs & Brewer No. 15 Long Wharf.

Nestorians. It appears, by late intelligence from the East, that the Tiyary Nestorians are regaining their position, through the aid of those tribes amongst whom they were driven. The reported ferocity of the Koords, in their late contest, is still said not to have been regarded.

Roman Catholic Mission. The Roman Catholics of Ireland have erected a spacious and splendid college near Dublin, for the education of priests for foreign missions. It is under the sanction of the Pope, and the Archbishop of Dublin. Already there are forty students and there is accommodation for 200. The missionaries are destined for the East Indies, the West Indies, Australia, the Cape, *New York*, &c. In the advertisement asking subscriptions it is announced conspicuously, that 'the adorable sacrifice of the mass is offered up every morning for all the subscribers and benefactors, living and dead!' About 20,000 dollars have already been subscribed. [Recorder.

THE COMMON SCHOOL JOURNAL, of which we have received two numbers of this year, contains much that is worthy of attention. Its Editor, the Secretary of the "Board of Education," has lately spent some months abroad in examining the primary institutions of Great Britain, Holland, Prussia, &c. From the Introductory Address of the Editor we make some extracts which disclose a remarkable state of things in England:

"Among those European countries which, with any propriety, can be called civilized, England is the only one which has no system for the general education of its people. In proportion to its population it expends more for education than any other country in Europe; but this expenditure is for classes, and not for the whole. The consequence, of course, is, an appalling degree of inequality in the condition of its subjects. The highest educational refinement exists side by side with the most brutish ignorance. The most elegant literary culture shines out among communities who cannot speak their native English tongue in a manner to be understood by Englishmen. Schools, colleges and universities, where the profoundest acquaintance with classical literature and with all its libraries of annotation and commentary contrast with hovels without a book was never seen, and whose occupants could not read one if they had it. A thirst for knowledge in a few, and a patronage fit by the government, which prompts them to invade the eternal solitude of the poles, and to break through the phalanx of disease and death that guards the head-springs of the Niger, is applauded, and its objects pursued at immense expense, while there are tens of thousands around who do not know whether the land of their nativity is an island or a continent.

"There may be seen the loftiest orders of hierarchy,—bishops and archbishops, and the defender of the Christian Faith,—with such miserable impostors and dupes as Courtenay and his followers. There is a church establishment twenty thousand strong, possessing an annual revenue of eight millions sterling, with thousands of native born subjects arrived at manhood, who never heard the name of Christ. Such are the headings of only a few chapters in the terrific volume of English inequality. This is the condition of a country, in all whose multitudes of churches that Book is weekly read, which declares that God made of one blood all nations of men. The source, origin, cause, of all this is, the neglect of the masses by the possessors of wealth and of power;—mainly and primarily, the neglect of the education of the masses. That attended to, all else would have been changed. A few noble-souled individuals have attended to it, sought to foster and promote it, given money and time to accomplish it; but not the whole, not even one *class*. The clergy have neglected it, forgetting the eternal truth, that God is a "God of *intelligence* as well as of love, and that exalted purity requires no less the cultivation of the intellect than the purity and warmth of the affections." The great landholders, the powerful lords of the soil have neglected it. They advocate and defend the radical, fundamental, and, in the end, destructive error, that the masses of men are by nature incapable of self-government; and hence, by virtue of their theory, all necessity for inculcating the virtues of self-control, for imparting that interior light of intelligence which can guide and direct every man is superseded. The great commercial classes of the nation have never been brought, like the clergy and the landholders, into immediate proximity and contact with the children of the realm, and so they, as a body have paid no attention to the rising generation around them.

"In later times, a new department of labor has been opened, a new order in society has arisen, —the manufacturers.—who have not only lived among children, like the land owners and the ecclesiastical body, but have prosecuted a kind of business in which the services of children could be made available. This was a new epoch. Enterprise, the love of gain of this nation, had before acted upon all the nations of the earth, and upon all the kingdoms of nature, and made them *all tributary* to its wealth. Here the spirit of cupidity was brought to act directly upon human beings, upon children. To gratify his passion, Herod sacrificed only children under two years of age,—helpless, unconscious, too young to suffer through the torments of fear, and the crushings of hope. But the British manufacturer suffers children to reach the age of hope, of fear, of conscious suffering; and then!—Moloch himself was a god of long suffering, of tenderness, of boundless love, compared with them. They have tortured the body with years of pining, watching and hunger. They have pinched it with cold, and dwarfed and deformed it in all its proportions. The calm restorative night,—that beautiful season which God has appointed and inwrought as an organic fact into the very structure of the universe, for the rest, refreshment and growth of his children,—they have stricken from the order of nature. Through its long watches they have bound children to their wheels. They have stived them in hot suffocating rooms; when exhausted nature failed they have plied the lash. They have cut their pittance of compensation down, and down, and down, to the very minimum point of existence, because they could not work as long as water and steam. More than this, they have deprived them not only of childhood and the pleasures of knowledge, but of the consolations of religion and the hopes of immortality, that they might coin their souls as well as their bodies into gold. Let any one read the reports of the English Factory Commissioners and Factory Inspectors, and he will say that the Fejee Islanders, the Caribs, or the most ferocious tribes of cannibals that prowl in the interior of Africa, thousands of miles from the confines of civilization, ought to send missionaries to England, to raise, if possible, the English manufacturer to their own level of humanity.

REMEMBER THE POOR. At no season of the year should the wants of the poor be so distinctly and continually kept in view, as during the winter months. Many of the means of gaining a support are then cut off; and suffering, of which the more favored multitude have no idea, is the daily lot of many, who would, if they could, gladly earn their own support.

Thanks to the benevolence of many a noble heart, the wants of the needy are oftener considered, than in times past. And we hope this spirit will continue and increase. There is no pleasure so great or so cheaply purchased, as that which springs from a conviction of having done good to the extent our abilities, however limited they may be.

SANDWICH ISLANDS. Intelligence has been received from the Sandwich Islands up to Oct. 28th. Among the items of news brought by this arrival we select the following.

'Mr. Hooper, acting Consul of the United States at the Sandwhich Islands, stated, near the end of October last, that there had touched at the Islands within the previous nine months, upwards of 60,000 tons of American shipping, valued, including their cargoes, at $7,500,000.

'In the bark Diamond, from Columbia river, arrived at the Sandwich Islands in October last, Rev. Messrs. Frost and Lee, and Dr. Babcock, with their wives, and five children. These persons are connected with the Oregon Methodist mission. Also arrived in the Diamond, Dr. Sandells, Mr. Teal, and Mr. Titcomb, from California.

Rev. Mr. Leslie, of the Oregon Methodist mission who had two daughters drowned in Columbia river last February, by the upsetting of a boat, (one of them the wife of Rev. Mr. Rogers, of the same mission, who was himself drowned at the same time,) has lost another daughter, Miss Sarah Leslie, aged 16, at the Sandwich Islands. She died at Honolulu on the 11th of September.

Ship Harriot, Capt. Bunker. If we mistake not, it has already been announced in this country, that the ship Harriot, Capt. Bunker, was a year or two ago captured and burnt by the natives at Strong's Island, and her crew massacred. At any rate these facts have been ascertained by Capt Rounds, of the brig Pacific, of St. John's N. B. who visited Strong's Island in the course of the past year, and was windbound there nine weeks. After he left the Island, he learned from two natives who had concealed themselves on board, that the Harriot had been destroyed in a harbor on the leeward side of the island, as above stated. Accordingly he steered for that harbor, and on his arrival, dragged for the Harriot, and obtained her anchor, chains and figure head.'

LEGISLATIVE.

SATURDAY, Feb. 3.

IN SENATE. Mr. Barrett of Hampshire, from the Joint Standing Committee on Towns, on petition of Joel Fuller and others, for a division of the town of Newton, reported a bill incorporating another town, to be called West Newton, which took its first reading, and was ordered, with the report, also the memorial against the division of the town, to be printed.

Mr. Atkins of Boston, from the special committee on the order of the 16th ult., giving mechanics a lien on buildings on which they may be employed, reported a bill conformably to the order, which passed into the orders of the day, and was ordered to be printed.

On motion of Mr. Wheatland of Salem, the report of the committee on Elections declaring the seats of the Charlestown members vacated, was discharged from the orders of the day and taken up for consideration, and debated.

MONDAY, Feb. 5.

IN SENATE. After the disposal of other matters, a bill to reduce the capital stock of the Hingham Bank was taken up on its passage to be engrossed, and was debated by several Senators, when it passed.

The resolves concerning the withdrawal of troops from forts Kent and Fairfield, and the bill "An act in addition to an act to incorporate the Spot Pond Aqueduct Corporation," passed to be engrossed.

IN THE HOUSE. Various papers from the Senate were disposed of, when the presentation of petitions, memorials, &c., being called for, a number were introduced, and appropriately referred.

Mr. Eames of Billerica, submitted the following order, which, being objected to, was laid over until to-morrow, (according to the new rule lately adopted):—That the Justices of the Supreme Judicial Court be requested to give their opinion in writing, on the following question—"Has the Legislature the constitutional power to reduce the salaries of the Justices of the Supreme Judicial Court below the compensation determined upon when they were appointed and accepted their offices."

On motion of Mr. Lincoln, of Boston, the House proceeded to the consideration of the orders of the day, and the Charlestown contested election case was taken up, the question being on the passage of the order reported by the Committee on Elections declaring the seats of the Charlestown members vacated.

Mr. Frothingham, of Charlestown, continued his remarks, in which he was interrupted by the adjournment of Saturday, and proceeded at some length to give his reason for opposing the passage of the order before the House.

Mr. Eames of Billerica, continued the discussion in opposition to the remarks of Mr. Frothingham.

TUESDAY, Feb. 7.

IN SENATE. Mr. Lincoln from the Committee on the Judiciary, on an order of the 25th of January, relating to the law of bringing paupers into the towns of the Commonwealth, reported that further legislation on the subject is unnecessary.

Mr. Park of Suffolk moved that the order submitted by him yesterday, asking information of the Judges of the Courts of Common Pleas, be taken up, and referred to the Committee on the Judiciary.

IN THE HOUSE. The order of Mr. Eames of Billerica proposing a question to the Justices of the Supreme Judicial Court, relating to the salaries, was taken up, and on motion of Mr. Kellogg, of Pittsfield, was laid on the table.

On motion of Mr. Stevenson of Boston, the orders of the day were taken up. The first business was the order reported by the committee on Elections, declaring the seats of the Charlestown members vacated. Mr. Wilson, of Lenox, spoke against the order. Mr Kellogg of Pittsfield moved the previous question, which was sustained, and the vote taken on the passage of the order by yeas and nays, and stood thus: yeas 168, nays 125; so the town of Charlestown has lost its representation in the House.

On motion of Mr. Wheatland of Salem, the committee on Pay Roll was instructed to make up the pay of the Charlestown members to this day.

On motion of Mr. Walley, of Roxbury, the bill to restore the salaries of Judges, under special assignment, was taken up.

WEDNESDAY, Feb. 7.

IN SENATE. A discussion arose on an order of Mr. Gardner of Bristol, that the report of the joint special committee on a petition in reference to the opening of the coal mines in the County of Bristol, be printed; adopted.

IN THE HOUSE. A large number of petitions, memorials, remonstrances, &c., were presented and appropriately referred.

The Committee on the Judiciary, to whom was referred an order of the 18th ult., in relation to the expediency of repealing so much of the 10th section of the 7th chapter of the Revised Statutes as provides for the taxation of goods, wares, and merchandise, or other stock in trade, &c., reported that it was inexpedient to legislate upon the subject.

The same committee also reported on an order in relation to certain charges which had been preferred against Joseph E. Sprague, Sheriff of Essex county, for malfeasance in the duties of his office, stating that after a full and explicit examination of the witnesses and evidence which had been produced in justification of the charges, the committee had unanimously come to the conclusion, that there was no ground for the same. The report was placed in the orders of the day for to-morrow, and ordered to be printed.

The first business being the passage of the bill to restore the salaries of the judges of the Supreme Judicial Court to a third reading, Mr. Hawley's, directed to J. V. Himes, *postage paid, and with the pay*, will be promptly attended to.'

Now, if these men, after quietly waiting to the time that they had set for the end of the world, had candidly confessed they were mistaken, and renounced the delusion, many would have given them credit for candor and honesty, whatever they might have thought of their pitiable ignorance, weakness and credulity. But what are we to think of this new speculation upon the gullibility of poor human nature? Is it not evident to all that this putting off the time to 1847 is a last expedient to keep above water, at least for a few years longer, the sinking cause of Millerism?'

THE POST OFFICE AND THE FRANKING PRIVILEGE. A correspondent of the New York Observer publishes an article on the 'Franking privilege,' which begins by stating the following fact:

'From a statement forwarded to the Senate by the Post-Master General it appears, that during *three weeks* of a session of Congress, in which an accurate account was taken, there were mailed at Washington 466,345 franked letters, and 4,314,948 franked documents, weighing 359,579 pounds, (upwards of 179 tons!)'

The same writer proceeds to say:

'The doings of Congress are immediately published throughout the land in newspapers; and the whole results of their doings for a session, of general interest to the community, would ordinarily make but a small volume. The immense number of *four million* pamphlets, or documents, then printed, folded in fine paper, and separately directed, as well as carried throughout the nation, at the public expense, are probably, for the most part, *unread*, and entirely useless, except that the receipt of them, respectfully franked by 'Honorable Members,' may for a moment gratify the influential part of their constituents!

By the Bill recently introduced to the Senate, it is proposed to give each member of Congress liberty to receive free any number of letters and papers not weighing over two ounces, and also to frank *documents printed by Congress*, to any extent!

Here, then, is one of the nameless multitude of abuses, resulting from this anti-republican monopoly of a franking privilege, granted to about 16,000 officers of the government, used by many at the public expense for perpetuating themselves in office, and imposing upon the people, in various ways, an annual tax of some millions of dollars!—more than sufficient, probably, to defray the needful cost of the whole Post Office establishment of the nation.

Perhaps no class of men receive more useful aid from the franking system than Editors; yet it is gratifying to see from their remarks, that they would cheerfully resign this for a vastly greater good, in which all of every class may share alike. Let then our public guardians have the patriotism to abolish at once and entirely this invidious and expensive monopoly, and reduce the rate of letter postage to about *three cents*, (which is double the British postage,) and that of papers and pamphlets in due and equal proportion;—let the U. S. Mail be made, as it surely can be, the *cheapest, safest, speediest* mode of conveyance of letters and papers for all classes, and it will be *used* by all; friendly correspondence will soon be vastly increased; the revenues of the Post Office will be increased: and this happy medium of circulation throughout the body-politic, will be felt as a life-giving bond of union to the States, and in its literary, social, moral and religious bearings, as a noble and enduring memorial of good government.

A few years since, the British Parliament had the magnanimity to relinquish entirely their franking privilege; and during the last year, the British Post Office, carrying letters for a *penny*, and newspapers for *nothing*, throughout England, Scotland and Ireland, has cleared to the government, over all expenses nearly *three millions* of dollars.'

REPUDIATION. The result of the Mississippi election has produced in England the very effect apprehended, as may be seen from the following extract of a letter from one of the most intelligent merchants of London—himself an American, and the warm Advocate of American interests:

'Your letter requires no reply further than to state that the re-action with you in the price of Pennsylvania Stock has caused it to be extremely dull of sale here, and although the price is nominally 65, I was yesterday offered it at 64, and $20,000 could not be forced at 60. All American Stocks are dull. The Mississippi election has done great harm to this market. Unless the speech of the Governor of Pennsylvania be very strong in favor of meeting the dividends, I would not recommend you to send any more stock here.

Respectfully yours,
GEO. PEABODY.'

We learn from the foregoing the paralysing influence of repudiation by one State upon the reputation of others of doubtful credit. We held out to England the assurance that the *people* of Mississippi were opposed to repudiation; the result of the election has negatived that assurance. We say Pennsylvania is opposed to repudiation, but this State equally with Mississippi, omits or refuses to pay. How then can it be asserted with greater show of truth of defaulted and defaulting Pennsylvania, that she will pay. Unless efficient measures be taken by the present Legislature to rescue the character and credit of the State, it will require more than ordinary credulity again to be duped with promises. [Phil. North Am.

DEATH OF JUDGE PORTER, OF THE U. S. SENATE. The New Orleans Crescent, of the 13th inst., has the following:

'We regret having to announce the death of Judge Porter, which melancholy event took place at his plantation in the Parish of St. Mary on the 13th. He was a native of Ireland, a man of abilities, formerly a member of the State Legislature, Judge of our Supreme Court, and at the time of his death a member of the U. S. Senate. He was about fifty-eight years of age, thirty-three of which he had resided in Louisiana.'

REBELLION. In Hartford county, (Md.) forcible resistance has been made to the collector's selling property for the State tax. The property belonged to a Mr. Hope, and at the time of the sale some fifty men threatened to whip any man who would dare bid. One gentleman, did bid, and was very severely maltreated. The result was that the sale had to be postponed.

DEATH BY BURNING. In Hatfield, on the 3d inst., Mrs. Lois Smith, widow of the late Benjamin Smith, Esq., aged 76. While engaged in rekindling a fire in her bed room, on the 26th ult., her dress accidentally caught fire, and she became at once encircled by flame, from which the exertions of her family were unable to rescue her before deep and fatal wounds were inflicted. She expired without a struggle, after nine days of severe suffering, sustained with heroic fortitude and uncomplaining resignation. [Northampton Gazette.

REJECTION OF JAMES M. PORTER. On Tuesday 21st, the Senate, in Executive session, rejected the nomination of James M. Porter, as Secretary of the War Department. The defeat of Mr. Porter is stated to be more signal, than that of Mr. Henshaw —only three Senators having given their votes in his favor.

The Iowa legislature of last year divorced twenty couples, and the legislature of this year, by a large majority, has decided that it does not possess the power to divorce.

RAILROAD TO BRIDGEWATER. Meetings have been recently held and surveys commenced, along what is called the Western route of the proposed railroad from Boston to Plymouth. This route leads through Quincy, Braintree, Randolph, Abington, and the Bridgewaters, North, East, and West, to Bridgewater and thence around to Plymouth. Surveys will be made, probably, on both the routes, and statistical estimates produced which may guide the Committee of the Legislature in forming an opinion as to the most favorable route.

RHODE ISLAND SENATOR. Hon. John Brown Francis has been elected U. S. Senator, in the place of Hon. Mr. Sprague resigned.

BOSTON HARBOR. The passage to the sea through the ice was opened on Friday evening last, and shortly after 10 o'clock on Saturday morning the Steamship Britannia, Capt. Hewitt, proceeded to sea, through the channel made, having been detained little more than a day and a half, and by this detention has been enabled to take important letters received by the Southern mail, which arrived on Saturday morning. Her mail is the largest ever carried across the Atlantic, containing over *thirty thousand letters!*

NEWS FROM EUROPE.

The Ship Republic arrived at this port on Tuesday, sailing from Liverpool on the 11th ult.

By the decease of his mother, Sir E. L. Bulwer succeeds to the ancient mansion and estates of Knebworth, in Herts, to which she was heiress. Her charities were even princely, and always exercised without ostentation. A thousand guineas in aid of the propagation of the gospel in foreign parts was one of her recent donations, and an almshouse for poor widows she just lived to see completed.

Victoria met with a slight accident on the 5th ult., having been tipped up against a hedge, in consequence of one of the wheels of her carriage very improperly running into a ditch. The only damage was, that she had to ride home in a small pony car, which was loaned her for the occasion by a faithful subject.

Ship Wales, Capt. Wells, from Manilla, for New York, with a cargo of hemp and sugar, was lost in August in the China sea. Insured in Wall street for $43,000.

The marquis of Westminster has transmitted a contribution of £500 to the anti-corn law league.

A letter from the island of Bourbon, of the 1st Sept., which is published in the French papers, states that the English have taken possession of Diego Saurez, a magnificent port in the island of Madagascar.

The Augsburg Gazette states from Rome, Dec. 22, that the papal government has ordered a levy of men for the army, for the purpose of placing it on a footing to resist any attempt that may be made to disturb public order.

THE REVENUE. On the whole, the account of the revenue to Jan. 5, is satisfactory, both with respect to the quarter and the year.

That for the quarter just ended exhibits an increase over that of the corresponding quarter in 1843 of £725,670, while on the year just ended, as compared with the preceding one, there is an increase of £5,718,078; the revenue for the year ending January, 1843, being £44,329,865, that for the year which has just expired, £50,-071,943.

The post office exhibits a trifling increase on the quarter, and a decrease on the year; on the quarter an increase of £2000, on the year a decrease of £13,000. [Times.

IRELAND appears to remain in the same state of tumultuous excitement without definite action, in which she has been for months. The near approach of the "State trials," which were to be renewed on the 15th ult., had called forth two movements, one apparently from the Catholic Clergy, and the other from the City Corporation of Dublin. The first of these is a call for an "aggregate meeting of the Catholics in Ireland, at Dublin," on the 13th ult—two days before the trials—to protest against the striking from the jury pannel of the names of 11 Catholics, and the second, a motion on the 8th ult., at the session of the Corporation, by Alderman Rowe, formerly Mayor of Dublin, for an address by the Corporation of Dublin to the Queen, representing the grievances under which Ireland labored, and requesting her to postpone the State trials until those grievances shall be redressed.

Mr O'Connell has been making triumphant progress through some parts of Ireland, previously to the commencement of the trials.

Mr. Steele has given instructions to have Sir James Graham, the Duke of Wellington, Sir Robert Peel, and Lord Lyndhurst, immediately summoned to give evidence on his trial. Mr. Steele, will, after examining Lord Plunket, offer to go to London, and take his trial before a jury of Englishmen, if the cabinet ministers should try to deprive him of justice by evading coming to Dublin.

CHINA. The news from China by the Overland Mail, extends to the beginning of October. The most important intelligence was the arrangement of a supplementary treaty between the Chinese and the British governments, one clause of which guarantees to all foreign nations the same privileges as to the British themselves. The English papers speak of this as rendering unnecessary the missions sent to China by our government and France.

The state of trade at Canton was not satisfactory, owing to the tricks of the old Hong merchants, and their adherents, the linguists. The state of trade along the coast is said to be satisfactory.

HOWQUA, the celebrated Hong merchant, died at the age of seventy-five, leaving 15,000,000 dollars' worth of property. The celebrated Mandarin Lin has also paid the debt of nature. The Rev. Mr. Gutzlaff has been appointed Chinese secretary, in the room of Mr. Morrison.

INDIA. Great sickness prevailed in the newly acquired possessions of Scinde, in India.—Peace continued throughout British India, although the preparations for war were busy throughout the north western districts.

FRANCE. In the French Chamber of Peers on the 8th ult., the Duke de Broglie moved the answer to the King's speech, which was an affirmative echo to the speech. In the course of the debate upon it, the Duke de Richelieu made an explanation with regard to his visit to the Duke de Bordeaux, at London, asserting that it was in no way a violation of his allegiance to the government.

SPAIN. It was understood that the prorogation of the Cortes would not be a permanent one, but that the ministry without venturing upon a new election, would re-assemble the present Cortes in about six weeks.

THE TEA TRADE. An important document has just appeared in Liverpool, in reference to China and the tea trade. It is a memorial to the government from the East India and China Association, and sets forth that the present high rate of duty on tea, in a great measure, neutralizes the many advantages confidently expected to result from the exceedingly liberal scale of duties conceded by the Emperor of China: that it is unjust to the Chinese and injurious to the British trade, calculated to annoy the Emperor by abstracting specie and bullion from the country; that it is disproportionately high, when contrasted with that on the other necessaries of life; that the consumption of tea has been stationary for the last seven years, notwithstanding the great accession to the population and the increase of competition; that it is capable of great increase, if prices be reduced; that reduction of the duty to 1s per pound, is rendered absolutely necessary, in order to remove existing restrictions, and to prevent this wide outlet for the sale of our manufactures from diminishing in importance, and that such a reduction would lead to an extension of the rate of consumption far beyond any that has hitherto occurred.

THE SILVER PITCHER. A few weeks since, a beautiful silver pitcher was brought from Baltimore to Philadelphia, and, in presence of two thousand people, was presented to a gentleman as a reward of merit. And what had he done? Fought a great battle and destroyed many lives? No. Had he proved himself a great financier, and gained millions for his country? No. Or constructed an Erie Canal, or a thousand miles of railroad? No. What then had he done? What heroic deed? He had turned many a poor drunkard from his downward path, and prevented many a young man from entering the road to ruin; and in the city of Baltimore, he had persuaded the firemen to give up drinking rum and whiskey at fires; and so pleased were they with it, that the Fire Insurance Companies sent him a silver pitcher. And who was this man? Lewis C. Levin, once a most interesting youth, but ruined by drink, now reclaimed and a benefactor to his race.

LIBERAL LEGACIES. We learn that the following legacies have been left by Israel Munson, our late worthy fellow citizen, who died on Friday last at an advanced age:

Mass. General Hospital	$20,000
Harvard College	15,000
Yale College	15,000
Yale Medical School	5,000
Blind Asylum	4,000
Farm School	3,000
Eye and Ear Infirmary	3,000
Retreat at Hartford	5,000
Total	$70,000

[Mercantile Journal

ANOTHER BRANCH RAIL ROAD PROPOSED. Our neighbors of Danvers, Topsfield and Georgetown are desirous of enjoying the advantages of Rail Road travel, and are about taking measures for the construction of a branch road from Georgetown, to connect with the Eastern Rail Road at Salem. The route through S. and N. Danvers and Topsfield to Georgetown, is very level, and it is believed by many that a road can be completed the whole distance (13 or 14 miles) for less than $150.000. The shoe and leather business, it is well known, is carried on very extensively in the towns included in the proposed route, and the amount of freight and travel, already very large, would doubtless be greatly increased by the additional facilities offered by a rail-road. It has been estimated that the amount from Georgetown is not less than $12,000—West Newbury (only 2 miles from Georgetown) 3 or $4000—Topsfield 3 or $4000—North Danvers 8 to $12,000—South Danvers 12 to $14,000, &c. This would be the direct route for shoe buyers from Lynn to Georgetown and Haverhill, (Haverhill Bridge being only 6 miles from Georgetown)—and would take much of the travel which now goes from Boston on the upper road to Haverhill. It is believed that this route would be more advantageous and economical than any other from Georgetown which has been suggested—that the public would be better accommodated—and that the stock would pay a handsome profit.

A public meeting was held at South Danvers, last Friday evening, on this subject, which was well attended. A fine spirit prevailed—a deep interest was manifested in the success of the enterprise—and a committee was chosen to act in concurrence with committees of other towns the subject. [Salem Register.

Mr. Packenham, the new English minister, is now daily expected to arrive at New York in Her British Majesty's frigate Vestal.

REJECTION OF MR. SPENCER. The Senate on Wednesday rejected the nomination of John C. Spencer, as Judge of the Supreme Court.

The Journal of Commerce says that the members of the Common Council of New York furnish themselves with gold pencil cases at the expense of the city.

We learn from the Providence Journal that Governor Fenner, of Rhode Island, is dangerously ill of erysipelas.

☞ THE CAMBRIDGE ASSOCIATION OF MINISTERS will meet at the house of Rev Dr Francis, in Cambridge, on Tuesday, 13th inst.
f10 WM. NEWELL, Sec'y.

☞ SPECIAL NOTICE. The Ministers of Norfolk County favorable to the American Bible Society, are respectfully requested to take up a collection in aid of its funds, during the present month of February, and forward the same to the Rev Dr Lamson of Dedham, Treasurer of the Norfolk Bible Society.
C. HITCHCOCK,
f10 Chairman of the Com. of Nor. B. S.

MARRIAGES.

In this city, Feb 5, by Rev Dr Gannett, Prof. Joseph Lovering, of Harvard University, to Miss Sarah Gray, daughter of Prince Hawes, Esq.

Feb 4, by Rev Mr Sargent, Mr John E. Cheney to Miss Mary Eliza Gilson.

By Rev Dr Brazer, Mr George Fausell to Miss Joan Keating.

In Walpole, NH., Jan 31, by Rev Mr Willis, Mr George W. Grant to Miss Sarah S. Bellows.

In Worcester, Feb 1, by Rev Mr Smalley, Mr Daniel L. Cutler of Grafton, to Miss Harriet E. Bigelows

In Cotuit, Feb 5, Mr Reuben Crocker, Jr, to Mr. Dorcas B. Childs, both of Barnstable.

In Yarmouth, Feb 1, Mr Albert G. Snow of Harwich, to Miss Fanny Baker of Y.

In Hingham, by Rev Mr Richardson, Mr Luther B. Beal to Miss Mary A Sprague of H.

In Brattleboro', Vt., Jan 10, Mr Richard J. Mears to Miss Mary C. Wood, both of Groton.

In Vernon, N. H., Jan 10, Mr Wm Brown, Jr, to Miss Mary Francis Jewell. [Mrs Brown died on the 12th, only two days after her marriage.]

DEATHS.

In this city, Feb 2, Israel Munson, Esq, 77.

Feb 2, Miss Lydia S. Greenleaf, 37.

Feb 4, Henry G. Wiley, M. D., 29.

Feb 5, of lung fever, Mrs Ellen H., wife of Charles F. Dennet, (firm of Tappan & Dennet) and daughter of Nathaniel Willis, 22.

In Charlestown, Feb 5, Mrs Adelaide S. Rea, 24.

In Dorchester, Feb 2, Cornelia M., youngest daughter of Mr Caleb Coburn, 14.

In Newton, Upper Falls, Feb 4, Samuel B. Cheney, 41.

In Medford, Jan 26, Capt John Le Bosquet, 82.—He was a relative and companion in arms of the late Gov John Brooks, and was buried with military honors.

In Hopkinton, Feb 4, (at the residence of her son, Col Abijah Ellis,) Mrs Polly Ellis, 81.

In Holliston, Feb 2, Miss Permiela, eldest daughter of Mr Asa Fisk, 38.

In Topsfield, Jan 26, Mrs Lucy Hammond, 63.

In Lancaster, Feb 2, Mrs N., widow of the late Rev Asa Packard, 79.

In Berlin, Ct, Jan 14, Mrs Ruth Hart, in her 102d year. Her husband, General Hart, was an officer of the revolution.

In Hallowell, Me, Dr Benjamin Page, 74.

IMPORTANT ENTERPRISE! In consequence of the extraordinary popularity and large demand for copies in the original, the publisher of THE NEW WORLD, at the suggestion, and in compliance of the wishes of many French gentlemen, has determined to issue a FRENCH EDITION of the

MYSTERIES OF PARIS,

to be completed in eight parts, at 25 cents each, under the critical superintendence of Professor C. P. BORDENAVE.

The Paris edition, from which we reprint, cannot be had in this country for less than Twelve Dollars, which places it entirely beyond the means of the great body of French residents, as well as the large numbers of Americans and others who read the French tongue. In New York alone there are over 30,000 French residents: and to say nothing of the State of Louisiana and the British province of Lower Canada, almost entirely populated by Frenchmen and their descendants, there are thousands who read or speak the language as native; and the publisher cannot permit himself to doubt that the present enterprise will meet with the favor and support of the French residents throughout the Union, as well as of the thousands of English, Germans, and Americans, who are conversant with the French language. We give below Professor Bordenave's Card, certifying to the correctness of this edition:

"A CARD. I have read four proofs of each and every page of the New World edition of the 'Mysteries of Paris,' in French with great care; and I hereby certify that the edition is literally correct. I have not only corrected the errors of the press in the present, but those which occurred in the best original Paris edition, from which this has been copied. This is, therefore, the most perfect edition extant.

"I take this occasion to recommend the public to test the excellence of Mr Deming's translation, by comparing it with the French. No better exercise for learners could be devised. C. P. BORDENAVE,
Professor of Languages."

TERMS OF PUBLICATION. The work will be printed on good paper and new type, to be completed in not more than eight Parts, each Part containing one volume of the Paris edition, the price of which is $1 50. The numbers will be issued as rapidly as possible—at least one, and probably two in each week, till completed.

Part I. will be ready on Tuesday, Jan 30. Price 25 cents each Part. To Booksellers and Agents, $16 a hundred. Orders should be addressed immediately to J. WINCHESTER, 30 Ann st., New York.
f10

PEABODY'S SERMONS ON DOCTRINE.—Lectures on Christian Doctrine, by Andrew P. Peabody, Pastor of the South Church, Portsmouth, N. H. This day published; for sale by WM. CROSBY, 118 Washington street. f10

COLD PRESSED LETTER PAPER. This article is unglazed and is better adapted to the quill pen than the hot pressed or glazed paper. A supply just received by WM. CROSBY, 118 Washington street. f10

MRS. FOLLEN'S POEMS. Poems by Eliza Lee Follen, author of the Well Spent Hour, &c. &c. Published by WM. CROSBY, 118 Washington st. f10

SABBATH RECREATIONS. Sabbath Recreations, or Select Poetry of a Religious kind, chiefly taken from the works of modern Poets; with original pieces never before published, by Miss Emily Taylor, first American revised edition, by John Pierpont, 12 mo; published by WM. CROSBY, 118 Washington street. f10

WATERSTON'S MORAL AND SPIRITUAL CULTURE. Thoughts on Moral and Spiritual Culture, by R. C. Waterston, 2d edition.

The first edition of this work met with a rapid sale in this country, and it has been reprinted in England.

'We will venture to predict that it will soon take its place on the shelves of our Religious Libraries beside Ware on the Christian Character, Greenwood's Lives of the Apostles, and other works to which we might refer as standard publications.' [N. Am. Review.

'The Lecture on the best means of exerting a Moral and Spiritual Influence in Schools, no teacher, male and female, possessed of any of the germs of improvement, can read without benefit.' [Hon Horace Mann.

This work will be found to be particularly valuable to the Sunday School Teacher and all others who are engaged in the instruction of youth. A liberal discount will be made where a number of copies are taken.
WM. CROSBY, Publisher,
f3 118 Washington st.

MASSACHUSETTS REGISTER FOR 1844. JAMES LORING, 132 Washington street, has just published the Massachusetts Register for 1844, containing the New Tariff of Duties, the English and Chinese Tariffs, the State Legislature, the 28th Congress, Army and Navy Officers, Consuls, Militia, Ministers, Colleges, Charitable Societies, City Officers of Boston, Officers of Banks and Insurance Companies, Lawyers, Members of the Mass. Medical Society, Justices, &c. qualified in 1843, Statistics, &c. Also for sale, Jefferson's Manual, American Constitutions, and Goodwin's Town Officer. f3

SPARKS' LETTERS ON EPISCOPACY. Letters on the Ministry, Ritual and Doctrines of the Protestant Episcopal Church, by Jared Sparks, 2d edition; for sale by W. CROSBY, 118 Washington street. f3

D'AUBIGNE'S REFORMATION.—New Edition. The subscribers, at the earnest solicitation of many friends, have added the Notes and References to their edition of the History of the Great Reformation, by D'Aubigne. They do not believe that any great advantage will accrue to the general reader from it, as the Notes are all translated in the body of the work, and the references are to works entirely beyond the reach of 99 out of 100 readers. They have made this addition at considerable expense, and without any increase of cost, in order to comply with numerous requests of valued friends so to do, and thus doing, defend themselves against the unceasing efforts of the publisher of the New York Edition to defame theirs.—They now present to the public an edition containing all the Notes and References printed on fine paper and in good type, 25 per cent. cheaper than the price at which the inferior New York Edition is offered.
JAMES M. CAMPBELL & CO.,
Philadelphia.

*** SAXTON, PEIRCE & CO, 133 Washington street, Boston, will supply the above *ten per cent.* less than the Philadelphia publishers, or their agents in this city. (Publishers' and Agents' price 75 cents—*our price* 67 *cents.*)

S. P. & Co., also supply *all* Campbell & Co's publications at from 10 to 20 per cent. less than their prices, or at which their agents supply them in this city.

POPULAR WORKS LATELY PUBLISHED.

Miss Bremer's New Work. A Diary; with Strife and Peace. Translated by Mary Howitt from the Swedish of Fredrika Bremer; price 12½ cents.

James's New Novel. Arabella Stuart: a Romance of English History; by the author of 'Richelieu,' 'The False Heir,' 'Forest Days,' &c.; price 12½ cents.

Mrs. Hofland's New Novel. The Unloved One: a Domestic Story; by Mrs Hofland, author of 'The Czarina, &c.; price 12½ cents.

Dickens's New Work. A Christmas Carol, in Prose; being a Ghost Story of Christmas, by Charles Dickens; price 6¼ cents.

*** All orders must be addressed to SAXTON, PEIRCE & CO., 133 Washington st. f3

JUST PUBLISHED. The MONTHLY RELIGIOUS MAGAZINE, No 2, Edited by Rev E. S. Gannett and Rev F. D. Huntington.

—CONTENTS—

Personal and Social Reform;
Uses of Disappointment;
The Emigrants;
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Means of Religious Growth, a Sermon by Rev J. P. Coolidge;
Labor;
Thy Sins are Forgiven;
Christ's Words at the Well of Samaria.

Intelligence.

Ordination at Graiton;
" at Deerfield;
Church of the Disciples;
Thursday Lecture;
Social Reorganization;
Unitarian Society at Hartford;
Unitarianism in the West of England;
Westminster Confession of Faith;
Progress of Temperance and Peace Principles;
Harriet Martineau;
Unitarian Lectures in London.

*** Subscriptions received for this Work at One Dollar per annum, by L. C. BOWLES & W. CROSBY, 118 Washington street. f3

CHILD'S FRIEND, No 5. Just published by L. C. BOWLES, No 118 Washington street.

—CONTENTS—

The Justice of Jesus, by E. L. Follen;
A Good Man's Miracle, by N. Hawthorne;
'Our Father;'
The Mother and her Child;
John, the Leper, a Tale;
The Coming of Christ in the Power of his Gospel, by H. Martineau;
The Elder Staff;
The Teachers' Social Union Meetings, Dec 18 and Jan 15. f3

BRADFORD'S CHRONOLOGY. New England Chronology, from the discovery of the country, by Cabot, in 1497 to 1800, by Alden Bradford, LL.D. Published and for sale at SIMPKINS'S, 21 Tremont Row. j20

CHEAP EDITION OF FOLLEN'S LIFE.—Life of Charles Follen, by E. L. Follen, in one vol, 12 mo. This day published by
THOS. H. WEBB & CO.,
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THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, for January.—Fourth Series, No 1.

—CONTENTS—

Art I. Editorial Notice.
II. The Signs and Prospects of the Age.
III. The Thursday Lecture.
IV. Arnold's Sermons.
V. The Book of Life.
VI. Oxfordism and the English Church.
VII. The Huguenots in France and America.
VIII. What is Christianity.
IX. Frederika Bremer's Theology.
X. The Three Baptisms.
XI. Christian Life in the Early Ages.
XII. Notices of Recent Publications.
XIII. Intelligence.

WM. CROSBY, Publisher,
j27 118 Washington st.

MR. HUNTINGTON'S SERMON. The Christian Doctrine of Charity, a Sermon delivered before the Howard Benevolent Society, on their thirty-second Anniversary, at the Old South Church, Boston, January 15th, 1844, by F. D. Huntington, Minister of the South Congregational Church. Published by request of the Society.
WM. CROSBY, Publis

POETRY.

[For the Register.]

[The following Lines were suggested by hearing Mr. J. B. Gough, at a late Temperance Lecture, portray in glowing colors, the evils of Intemperance.]

Day of my childhood—sweet days of delight—
When I thought that the world, would thus ever be bright;
When the eyes of fond parents, would light up with joy,
When they rested on me, their then innocent boy—
I dreamed not of sorrow—I dreamed not of woe—
A long time ago, a long time ago.

I roamed with my sister, o'er highland and wood;
And, blithe was our song, from hearts happy and good;
We culled the wild flower, fresh chaplets to twine,
To deck her fair brow, as she also did mine—
It seemed then a paradise, to us below,
A long time ago, a long time ago.

But those days of delight, ah! they did not remain;
For, soon they were followed, by penury, pain.
The mother that loved me, in death passed away,
And, I wept on the sod, o'er her slumbering clay;
My sister, and I, stood where she lay low,
A long time ago, a long time ago.

We returned to our garret, so dreary and sad,
And felt, that we never again, could be glad;
'We knelt there in prayer,' to our Heavenly Friend!
For, on earth, none was near us, to guard and defend!
'Twas then, that I first felt life's troubles and woe,
A long time ago, a long time ago.

My home was with strangers—a poor orphan boy—
Then forever was passed, my childhood's bright joy—
Rough language, ill treatment, ah! hard was my lot,
Such cruel unkindness, can ne'er be forgot:
My efforts to please, were returned with a blow,
A long time ago, a long time ago.

Then, alone in the barn, I have oft raised a prayer,
Unto Him, who extends to the ravens, his care;
And, thus sought for strength, my hard lot to endure;
An unfriended orphan boy, tempted and poor—
For, e'en then I could feel, sin, was bringing me low—
A long time ago, a long time ago.

My home, alas! 'twas no home unto me—
No smile from loved parents—no kind sympathy—
So I sought, when despondent, and lonely, and sad,
Some youthful companions, the jovial and glad—
They first gave the sweet poison—I could not say, No—
A long time ago! a long time ago!

My home and my griefs, were forgotten by me,
In the sweet poisoned draft, I sought pleasure and glee;
I then was the happiest, merriest lad;
The world seemed so bright—and my heart seemed so glad—
I thought it a friend! but I found it a foe!
A long time ago! a long time ago!

For these feverish dreams, did but shortly remain;
And then followed remorse, contrition and pain;
I tried to reform, but I only grew worse,
O why did I taste of the poison at first?
But no friend was near, kind advice to bestow,
A long time ago, a long time ago.—

Years passed—and the youth is transformed to the man—
For a time I succeeded, my sin to withstand—
I bid all my bottle companions adieu;
For, now other scenes had attracted my view—
A fair gentle maiden—she loved me I know,
A long time ago, a long time ago.

A husband and father! O sad is the sight,
When, these hallowed affections, should meet with a blight!
My wife! how I loved her, no language can tell;
And, yet from my promises, sadly I fell!
I a husband and drunkard? ah yes! it was so!
A long time ago! a long time ago!

Over years, I would now cast oblivion's veil,
If not, by recalling, I hope to prevail,
On some tempted youth, the first step to beware;
The many allurements, that's spread, to ensnare—
Much grief it would have saved me, if I had said, No!
A long time ago, a long time ago!

Life is so changing, we cannot remain,
One year, to another, exactly the same;
If the course is then downward, O! rapid the fall!
The path of the drunkard's a warning to all;
But, no voice, was then raised, to warn me of woe!
A long time ago, a long time ago!

No voice! ah yes! one gentle voice I did hear!
Who gave her advice, with a sigh and a tear!
The wife of the drunkard! O, hard was her task!
But neglect, grief and suffering, relieved her at last!
My wife, and my babe, death removed from below!
A long time ago! a long time ago!

When the day had been passed, in revelry, glee,
And, at night, no home offered protection to me,
I would crawl to the churcyard; the moon shining bright,
And, sit on the grave of my wife, the lone night!
Not a friend, had I then, in the wide world below!
A long ti ne ago, a long time ago!—

But, the drama of life, it now changes again,
And, I stand up the freeman—I've broken my chain—
Ye friends of the outcast, who snatched me from death,
In thanks for my rescue, I now raise my breath—
O! I wished that my heart, years passed, felt as now,
A long time ago, a long time ago!

Ye throngs who are pressing, to hear me repeat,
My life's sad experience, O! let me entreat,
'Touch not! O taste not!' the danger is great,
Beware of the tempter, before 't is too late!
I speak from a heart, that its ills well did know,
A long time ago, a long time ago!

And thou! who for gain, can extend to another
The poisonous cup! it is to thy brother,
That thou art dispensing this misery, pain!
He is a great loser! but small is thy gain!
For the Book of the Prophet,* revealed thy own woe!
A long time ago, a long time ago!

*Habakkuk ii. 15. M. R.

MISCELLANEOUS.

ZOAR.

On a plain on the eastern bank of the canal, connecting Cleaveland and Portsmouth, some fifty miles south of Akron summit, stands the homely tile-covered village of Zoar. On the west, the river shore is bold, and is covered with its native dress of white walnut, spikenard, richweed, and wild pea-vine; north and south are fine meadow grounds, and on the east, beautiful undulating uplands. Around the village are eight thousand acres of land, the proprietorship of which is vested in the villagers. Through this tract, there are nearly five miles in length of the canal, with three locks of ten feet each, serving to show the fall in that distance of the brsk Tuscarawas, on whose western bank, the canal for a part of its way is excavated and partly embanked.

Did one desire an examgle of what moderate, but unremitting industry, by the efforts of a few hundred human beings, co-operating for common benefit through a period of twenty years, can effect, no place better calculated for the purpose can be found than Zoar. In 1817 there was not, on the premises, one mark made by the hand of man. The wild deer and turkey held peaceable possession of the forest, and the finny inhabitants of the Tuscarawas knew not that in the human biped, they had an enemy.—Such was the state of things in 1817. In 1839, between three and four thousand acres of the forest had fallen before the sturdy woodman, a portion of which has become verdant meadow ground, and the remainder bears evident marks of successful tillage. In place of the occasional red deer which were wont to glide among the trees, you may now see some three hundred cattle grazing in deep pastures, or as it may chance, standing before the well filled crib, and in either case funishing ample testimony to the abundant provision made for them; besides these, the hills are sprinkled with merinos, making thousands of white spots on the lively green. The noble horse too, flourishes here in all the pride of subserviency to an animal which, if he is not more virtuous than his menial, has far outstripped him in the vices. Everything living has the appearance of stall-fed health, fulness and fatness.

In place of the native products of the soil, here grow at the present time the grain, grasses, and roots, which close observation has discovered to be adapted to the soil and climate.—The production of necessaries has not alone been attended to; such comforts and luxuries as family skill and industry can procure, are here in close neighborhood, and if essential to their preservation, they are shielded from inclemencies by the green-house. The odors of the walnut, the peach, the orange, and the cinnamon, commingle in the same atmosphere. The vine is not overlooked, but is used, rather to furnish the ornamented wicker-wrought fruit-basket, than the inebriating decanter. The capacious flower garden is rarely surpassed in the taste of its variegated diagrams, or in the richness of the hues of their diversified borderings, where may be seen the prismatic colors, either in their separate state or in their thousand combinations.

In lieu of the water-falls, the whisperings of the zephyrs, the sighings of the breeze, and the rushings of the wind, and the songs of the wood bird, you now hear the puffings of the furnace, the clatter of mills, and other sounds of industry.

But whence all this change? by whom was all this effected? The days of miracle are known but in history, and yet here it would seem the scene had changed as by charm. Did the unaided arm of man prostrate the wilderness, and replace it with the mart, and the best of all that the arts of civilization have attained to? and that in the brief term of twenty years? Let us trace it.

In the empire of Germany is a small king-governed dependency called Wirtemberg. No one of the despotisms of Europe is more despotic than this insignificant little 'Koenigreich.' Its monarch is well nigh absolute in his authority, and he and his princes and priests ask little, and will take no less, of the people, but to work and obey. Even kingeraft and priesteraft cannot retain all minds in a state of torpid inactivity on all subjects. One in a thousand must see the sun rise, be it his sovereign's pleasure, yea or nay; he cannot see the truth and fitness of natural phenomena contrary to a life-time of observation, though a monarch should command it, nor can he acknowledge any criterion of mortal truth which contradicts his own perceptions, although it should promote the monarch's enjoyments.—Thus it was in Wirtemberg. One reflecting subject, observing that there were elements in each man, which, by their natural operation on each other, under determined laws, must, in due time, bring his earthly existence to a close, arrived at the conclusion that, in his case, at least, the time had come when the sword must be beaten into a ploughshare: and he acted in conformity and refused to bear arms. Another, unable to reason himself into the opinion of superiority irrespective of merit, and insensible of an increased feeling of respect when his head was bared, refused to doff his hat to the nobility. A third, ignorant of the channel of communication through which the teacher of dogmas became enlightened in his peculiar lore, and observing too, that works were not always the evidence, inasmuch as they were not always the accompaniments of faith, declined evincing his implicit reverence for the Pope's vicor, either by his contributions at the altar, or by presenting his body, a living sacrifice at the celebration of the holy mysteries. Others there were, whose minds took an independent course, and who like the preceding, had the moral courage to act out their own ethics. They shared a common fate, which was confinement in the Wirtemberg bastile. The German is not animated, obtrusive. It is problematical whether in his composition there be not a deficiency of the elements, essential to social happiness in its refinement. The tender emotions, which produce the exquisite in social life, cannot at most be in excess. If this be true, it may account for the fact that numbers of these persons had been inmates of the same prison for years, without any intimation of each other's peculiarities. At first sight their conscientious scruples were not recognized as having a common origin. In process of time they yielded common assent to their identity. It is not marvellous that this discovery should produce mutual sympathy, and form the basis of attachment in the case of the persecuted. On a closer comparison of their opinions and feelings, they agreed that in essentials they harmonized. About this time, some of the writings of Barclay and Penn, which had been translated into German, fell into their hands; these contained mysticisms so similar to those of Jacob Behman, which had already obtained their approbation, that they almost gave them their unqualified sanction. Application was now made to the constituted authority, to empower such of their number as had landed possessions, to dispose of them, and for a permit to settle together in such district of the kingdom as could be obtained for their accommodation. To this prayer, they received for answer, that they must evacuate without delay, or their property would be confiscated. In this dilemma, it occurred to them to send a delegation to England, to ascertain whether they could not procure the aid or protection of the adherents of Barclay and Penn.—The mission was successful beyond their anticipation. The Friends in London took especial interest in the case. They chartered a vessel owned by members of the society, commanded by a member of the sect, and in a few weeks these 'testimony-bearing' Wirtembergers were on the Atlantic, with sails trimmed, and rudder plying, to the port of Philadephia. In the mean time, the Friends of London, 'whose hearts the Lord' or something else had 'opened,' opened their purse-mouths just wide enough to let out three hundred pounds sterling, which was forwarded by a Philadelphia bound ship, which in due time arrived, with the donation and instructions to the Philadelphia Friends, to make disposal of it for the benefit of the emigrants.—And ere they arrived, the friends in Philadelphia and New York had collected and added a handsome sum. This preparation was not uncalled for. An epidemic was raging among the emigrants on board the ship, from the consequence of which the survivors did not recover for several months. The kind attentions bestowed upon the invalids, and the judicious arrangements for arresting the progress of the disease, and in every way improving the condition of the new comers, must reflect credit on them, whenever and wherever the story of it is detailed. Nor was the gratitude of the benefitted less praiseworthy. So thorough was their confidence, so binding their attachment to their benefactors, that they rejected all proffered assistance, if it came not through members of this sect.

The foreigners, restored to physical health—there were but two unfinished items of duty on the part of those who had voluntarily assumed the charge of providing for them, viz., a worldly settlement, and a spiritual establishment. The first could be advantageously effected by a few large landholders, who proposed to lay off a tract of unimproved land into lots of one hundred acres each, and make a gratuitous title in fee simple for the *alternate* lots; that is, the Germans were to take a lot, and leave one unoccupied until the whole number was accommodated. The other was to be attained by completing their conviction of the correctness of the religious principles of the Friends. This was to be done by a habit of regular attendance on meetings, some slight change of costume, and still more slight, of phraseology. The first was a *sine qua non*. The Germans were not sufficiently spiritual to comprehend the arguments in favor of the necessity of just so much formality of devotion as their benefactors urged upon them. This brought to light the necessity of more zeal and earnestness for the completion of a work which had promised to stand conspicuous on the page of revival history. This earnestness produced reaction, and the half made converts gave symptons of not 'staying put,' even where they were. Some of them began to suspect sectarian dictation did not differ so much as did the garbs of the dictators. They became restive, and their mulishness, in their character of separatists, widened the space between them and their patrons, until confidence and patience on the part of both were exhausted. With this spiritual distrust, the Wirtembergers declined settling on the proposed lands. It is presumable, the sluggish noddles were ignorant of the game of checkers. A landed countryman of theirs offered them upwards of five thousand acres of land on terms with which they believed they could comply, and purchasing teams for their transportation, they bade adieu to those who once evinced so much interest in their well being, without regrets on the part of either; and late in the autumn of 1817, found themselves in the unbroken forest of that scene, a broken outline of which has already been sketched. The cost of the outfit and the expense of the journey had drained their treasury; and we find them in this wild forest scene, without the habits, and without a knowledge of the arts which are indispensible in such a situation. What did it require to surmount the difficulties with which they were environed? In the first place, a high degree of fortitude under inevitable privation and positive suffering, and docility in learning from those around them, the best mode of protecting themselves from the inclemencies, as well as the approved manner of preparing their lands for the reception of the produce which was to sustain them. This they did by entering the employment of agriculturists, at some distance, by which they obtained not only present sustenance, but practical skill in backwoods husbandry. Industrious they were by habit; in addition to which, untiring perseverance, invincible resolution, to which despondency was a stranger, put them to work and kept them at it; never doubting that their continued, united efforts, would eventually not only liquidate the debt for their real estate, but enable them to live on it in independence and comfort. This was the whole secret. And but few seasons rolled by before they had paid the stipulated sum for their lands, and were surrounded by temporal comforts a hundred per cent. more in quality and quantity, than, in their destitution, they would have contracted should bound their desires.

It remains but to say something of their plan of operations, such as their government, and their system of economy, from that period up to the present time. Though conscientious, as may be seen by the foregoing, they were ignorant. It is questionable if there were three men of intelligence among them; certainly not one who had pretensions to science or literature. One man there was in the little colony, whose intellect was of no ordinary cast. If it was not profound, it was strong. It could discern, and it could determine, and though docile in learning, it was decisive in execution: it was altogether practical; it would have been a commanding mind anywhere; it would have given a tone to any circle. Joseph Beimiller, possesses at this hour more practical wisdom than thousands who occupy and have occupied large space in the world's eye; and yet he is little known except as 'King of the Zoarites,' beyond their own little community. To him, as principal projector, in the early part of their history, may be traced their prosperity. Take one instance in evidence of the practical character of his mind: the suggestion, that having many difficulties to contend with in their infant colony, it would be prudent to avoid an increase of them, by introducing young beings, incapable of making provision for themselves. It was sexual abstinence that he recommended. This would be a poor story without the sequel, which is, that some years, (say seven,) subsequently, he made another communication on the same subject, the purport of which was, that he always thought the conjugal the natural and befitting state; and that now that they could make that comfortable provision for offspring which was the duty of parents to make, without oppressing themselves, he would advise them to return to their former habits. The chasm in their population tells how well they appreciated both suggestions.

When they had in some degree surmounted their difficulties, Beimiller, who with several others held the land in trust, advised that they should parcel it out equally, each one improving his own, to suit his own taste, and with the view of realizing any special prospects he had before him, not incompatible with the social relation in which he stood to the others.

This was his only recommendation, regarding their weightier matters in which they could see no wisdom. They were satisfied of his sincerity, but they did not participate in his doubts whether they had intelligence and virtue sufficient for successful co-operation. A community of interests was shortly commenced. Only a few of the more independent spirits were associated at first; but the rest seeing it work well, dropped in, one after another, until in 1832, Beimiller, the only one who had stood separate for several years, became also a member.

There is no individual property in possession or in prospect at Zoar. It is, to all intents and purposes, a community of equal interests.—There is not a chicken on the premises, in which each man, woman, and child has not common ownership. The same by everything on their entire eight thousand acres; and so with the acres themselves.

In government, it is a pure democracy. No one can give a single command, unless he is authorized by the community. They have no post of profit, of course, nor of honor, except that which is voluntarily awarded, or rather, which cannot be withheld from the person who fulfils the duties of the station assigned him, whatever that station may be. They hold viva voce elections semi-anually or oftener, at which they choose some number of their members, (say six) to have superintendance of different departments; and every evening, after the labors of the day are over, the superintendants meet in their hall or church, and respectfully report the doings of the day, and propose plans for the operations of to-morrow. Every member is privileged to be present at these deliberations, and to participate in them; but whatever is agreed upon at the close of the session, must be executed the ensuing day. He who is in office, does not deem it honorable distinction to be in command, nor is he humbled when required to obey. Most of the members have been in both situations. The short term of office is a reasonable guaranty against the tendency, which usually accompanies the possession of power. Perhaps we might say, theirs is a government of unscientific, illiterate public opinion, in some degree guided and systematized by a few, of more than an average energy of character.

Their labor is regular and continued, but not excessive; their economy is frugal, not stinted; their tables are plainly but abundantly supplied; their clothing neat, and prepared evidently with an eye to comfort, to utility, rather than show.

The division of labor, and the facilities for performing it at this establishment, enable them to execute a large percentage more to the hand, with the same exertions, than is effected in general society. Their patient industry and systematized economy have procured for them more wealth, than has been accumulated by the same number of citizens any where else in the state, within an equal period of time. Speculators are not taken into the estimate, as they never should be, when we are thinking of wealth of which the possessors need not to feel ashamed. *Their* wealth is their own creation, a practical concern, the result of matured experience, carried into effect by Dutchmen, who cannot understand where wealth originates except in creation, and who are neither afraid nor ashamed to labor.

With regard to religion, the Zoarites call themselves separatists. They have no creed, no badge, or test of religious fellowship. They meet weekly in their hall or church, to perform on Musical instruments as accompaniments to their vocal music. This exercise is rather devotional in its character. Beimiller lectures on temperance in all things, forbearance, charity; in short, he discourses on the moral duties which are obligatory everywhere, and especially in their community.

Their children are placed in a building erected for the purpose, under the care of matrons, who have them constantly in charge until they are old enough to enter school, where they remain until they are strong enough to perform labor somewhere. At this period their scholastic education is completed. Were we sure that expansion of mind is incompatible with mutual co-operation, better let them hug their ignorance, as their only protection, unless a necessary concomitant be avarice. The love of money, or the absence of intelligence may cause Zoar to be forgotten.

The people of Zoar subscribed largely to the stock of the Erie and Ohio canal, and they knew what they were about when they did so; for they contracted for its construction through their lands, and thus became large stockholders without any expenditure of cash. Perhaps no eight thousand acres of land between the connected points, are so enhanced in value by the public improvement, as those owned by the Zoarites. They would have been gainers had they received no remuneration for their labor, from the increased facilities for transportation, and the superior market which it brings to their doors.

When applied to in relation to the stock of the Sandy and Beaver canal, to connect Bolivar and Beaver, they were not in haste. The commissioners had to wait a month for an answer, which contained a discreet condition. If the old canal were tapped off their premises they would take *some* stock; if at their *village*, they would bear with a heavy hand. In the absence of scientific or literary skill, they presume to form judgments of their own, and one must be watchful, to find them napping when their interests are at stake. [Present.

A MARRIAGE FEE.

I once heard a little incident, said to have occurred to a venerable Clergyman of Philadelphia city, now no more, but who, if named, would be instantly recognized as familiar to many; and as it appeared somewhat interesting to me, I will narrate it:

It transpired some thirty years since, at which our reverend friend was called upon to officiate at the nuptials of the only child and daughter of a most wealthy retired merchant of this place, then residing a few miles in the country.

The time which had been appointed for the wedding, proved to be a chill, rainy day, toward the latter end of the month of September: the rain having commenced falling on the night previous, continued throughout the day. The roads were in a miserable condition, the rain falling upon them still heavy with dust, rendered them almost impassable in mud. This was anything but a pleasant prospect for the Doctor; but weddings, you know, must not be delayed, nor do Clergymen generally in the least, desire it; they entertain a peculiar partiality for them; they find pleasure in uniting "two fond hearts," and they find profit in it. So, barring the weather, the Doctor had no reason to complain, and rain or shine he was bound to go. Accordingly, a horse and chaise were procured, and the doctor, fully equipped for the journey, was soon on his way to the scene of bridal festivity. At the country mansion all was in readiness against his coming, and when he reached there, some time after night-fall, he found the bride and her lover already awaiting him. It was not necessary to lose any time, and the Doctor was not long in entering upon his appropriate offices. The necessary preliminaries being speedily arranged within a spacious hall, richly ornamented, and in the presence of a gay and numerous company, the Doctor pronounced the nuptial ceremony.

The scene was unusually affecting, and to the doctor himself. The bride, as we have said, **was an only child,** and aside from her education and accomplishment, upon which every care and attention had been bestowed, she possessed qualities of the heart which endeared her to all; she was amiable and affectionate; and these traits combined with sincere and early piety, had won the Rev. old gentleman's highest friendship and esteem. To one thus interested in the happiness of a bride, the joy attendant upon her nuptials is never unmingled with tender emotions, and tears of parental sympathy trickled down the pious countenance of the old gentleman, as, at the conclusion of the ceremony, he invoked the smiles of Heaven for the future happiness of the newly wedded. Nor was he alone in these feelings; a solemn stillness, for a while pervaded the whole company, yet like a transient cloud in the morning, it was soon expelled, leaving all bright and cheerful as before.

Shortly after the ceremony was over, the doctor prepared himself without delay, for home; so taking an affectionate leave of the bride and her happy partner, he ordered forth his vehicle. Not a word had yet been hinted to him concerning a marriage fee; as for himself, he was too much absorbed in reflection to have given a thought upon the matter. The "fee," however, such as it was, had not been forgotten; but Mr. E., the bride's father, after accompanying and assisting him into his chaise placed in his hands a little package, containing as he said, a "present" for himself, and a "little notion" for his wife. The doctor, presuming of course, that it was his fee, and no doubt a rich one, which was thus modestly tendered, accompanied with some small token for his wife, thanked Mr. E. accordingly, and the courtesies of the night being exchanged, the doctor lost no time in regaining his home.

Imagine, now, the old gentleman after two hours hard ride through mud and rain, well drenched and bespattered, sitting by his fireside, opening with the eager assistance of his wife, the above described package; imagine also, if possible, the surprise and disappointment of both, as, contrary to the lowest expectations of either, in lieu of a $ 50 note and a rich laced cap, the package was delivered of a plain neck-cloth and an unpretending pair of gloves.

Now, fortunately for our friend the doctor, of all things he knew best how to brook disappointment; it is characteristic of the profession in general; hence his share of the disappointment was soon smothered, and he contented himself with the reflection, that his services had been well repaid already, in having been rendered to one whom he felt most happy in serving.

Not so with his wife: like the most of her sex, aye and of her kind, disappointments were not in the least agreeable to her; besides, on this occasion, as she was personally interested, hers was by no means small. The marriage of Miss E. had long been in contemplation, and as long had the doctor's wife been anticipating a rich fee for her husband; which, according to a good-natured agreement existing between them, in relation to the above marriage, they were to divide equally; and no marvel is it, that she had magnified her share into "something very handsome."

For some time she was speechless with vexation and disappointment; she knew not how to vent her feelings, she felt hurt as well as vexed and disappointed.

"Certainly I am greatly at a loss to account for this," at length she exclaimed, recovering, herself, "surely I never would have expected such from Mr. E."

"Tut! tut! my dear," returned the doctor, "I'm sure it's not worth while grieving about it."

"Indeed, I think it is," rejoined his wife, somewhat vexed, and tossing, at the same time, the gloves from her; "I'm sure your ride through mud and rain was itself well worth ten times as much."

"Well, well," said the doctor, "I'm very well satisfied, and I see no reason why you should be otherwise." So saying, he was in the act of spreading out the neck-cloth, to examine its dimensions, when lo! a hundred dollar note dropped upon the floor.

If by the touch of a magic wand the doctor had converted the cambric into a silken sash, the surprise of his wife could not have exceeded what she now felt. She knew not what first to say. No time was lost however in re-obtaining the gloves; and if her surprise was great before, it was in no degree diminished, when a ten dollar note was discovered, snugly stuffed away in each thumb and finger.

"My patience! did you ever!" shouted the old lady in ecstacy.

"Ha! Ha!" laughed the doctor.

But let us drop the curtain upon the happy doctor and his wife. [Inquirer.

Keep him at least three paces distant who hates music and the laugh of a child. [Lavater.

MEDICATED VAPOR BATH-ESTABLISHMENT, AND ASYLUM FOR THE SICK, No 12 Franklin street, Boston.

Dr. M. M. MILES would respectfully inform his friend and the public generally, that he has removed from Graphic Court to the above named place, where he will be able to pay more attention to their comfort and convenience. He has taken a commodious house in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

The variety of diseases and their prevalence in our climate, together with the advantage taken of this circumstance by avaricious and unskilful men in the fabrication of every sort of medicine, and the application of injurious agents for the restoration of the patient, renders it highly necessary that the public should thoroughly examine the means which they take to get relief; such an examination is freely challenged for the course here pursued.

He has found by long experience that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed—this is particularly the case with consumption, that malignant malady which sweeps away so large a number of both young and old. The lungs are reached by inhaling the vapor of the Bath, and this will often restore them to health. When the patient is beyond recovery, the pain and suffering so often attending the last stages of the disease, are alleviated by inhalation.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. For the healthy, it is the surest, safest and easiest mode of getting a clean skin, especially in wintry weather.—The Baths are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorates and fortifies the system. They are highly recommended by the first Physicians in this country and in Europe. Persons can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is also agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity.

For Sale—The FAMILY PHYSICIAN. This work embraces the character, causes, symptoms, and treatment of diseases of men, women and children, of all climates; illustrated with nearly 200 engravings: by W. Beach, M. D.

Dr. Beach is unquestionably one of the best practical Physicians now living.

Valuable Gold Medals have been awarded him, (for his large work, in three volumes,) from several of the kings of Europe.

Also, for sale, 'Dr Gerrish on the Prevention and Cure of Disease."

Dr. M's system of practice differs in many of its features from any other. The valuable medicines which he makes use of are also for sale at his Dispensary.

The following is an extract from a communication published in the Boston Transcript, a short time since:

'We wish through the medium of your columns, to call the attention of the public more particularly to the establishment kept by Dr Miles. Having ourselves enjoyed the luxury of Dr Miles's Medicated Vapor Bath, and having also been benefited by his medical treatment, we feel a pleasure in recommending him and his establishment to public patronage. We can assure the public that as a means of cleansing the skin, the Vapor Baths are infinitely superior to any other, and are besides, among the greatest luxuries that can be enjoyed.

Dr Miles, besides being a very kind and sympathising man, and an able and skilful practitioner, is also a gentleman of unblemished moral character, and he enjoys the confidence and respect of many among the first classes in the city, who have bestowed on him a liberal patronage.

We recommend the sick, both in the city and country, to his care; and we assure them and the public, that if they will but once have recourse to the Medicated Vapor Bath, they will require no solicitation to continue the practice as occasion may require.

PHINEAS CAPEN, Probate Office.
SAMUEL H. GREGORY, 25 Court st.
A. A. CHILDS, 26 Washington street.
d2 6m

SCHOOL BOOK AND STATIONERY STORE. LORENZO BURGE, No 231 Washington st., (under the Marlboro' Hotel,) Boston, offers at wholesale and retail, a general assortment of BIBLES, MISCELLANEOUS, SCHOOL and JUVENILE BOOKS, STATIONERY and ACCOUNT BOOKS.

Also, PORTFOLIOS, POCKET BOOKS, PENKNIVES, RAZORS, SCISSORS, PENCIL CASES French and American POMADE, HAIR OILS, PERFUMES, Shaving, Cream and Toilette SOAP, Hair, Cloth and Tooth BRUSHES, &c. &c.

☞ Magazines, Music, Old Books, &c. bound in any style at short notice. 6m n25

BOOTS AND SHOES. *Theo. H. Bell*, 155 Washington st., opposite the Old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of

Ladies Kid and Morocco village lace,
do do do low lace,
do Gaiter Boots,
do Gaiter Shoes,
do Kid Ties and Slips,
do Bronze and Fawn Ties,
do India Rubber Shoes,
do Calf and Grain Ties,
do Fur lined Walking Shoes,
do Lasting Lace,
do Buckskin Ties, &c.
Gents Calf pegged Boots,
do Kip do do
do Stout do do
do Seal do do
do Calf sewed fine Boots,
do Water Proof,
do Cork soled,
do Calf peg'd, sewed, high cut Shoes,
do Gaiter and Kid Dancing Pumps,
Boys' and childrens' calf and stout Boots.

Also, Boys', Misses and Children's Shoes, of every style and quality; also, a large assortment of French Shoes. Purchasers are requested to call and examine the above stock before purchasing elsewhere, as they can depend upon having a first rate article at the lowest cash price. 3mis n25

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

ONE PRICE SYSTEM. DANIELL & CO., wholesale and retail dealers in DRY GOODS, No. 201 Washington st., Boston.

Silks, Linens, Shawls, Alepines, Quilts, Blankets, Cottons, Flannels, House-Keeping Articles, and Mourning Goods.

Our customers are assured that we still adhere strictly to ONE PRICE.

Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way. a15

THE PNEUMATIC SHOWER BATH, Invented, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.

The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. PRICE, $1,50. a29

PROSPECTUS OF THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, *Fourth Series.* It has been thought desirable, for different reasons, to unite the *Christian Examiner* and *Religious Miscellany* in one work, to be hereafter called the CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY. It is intended that the work shall combine the more popular character of the *Miscellany*, with the wider range of topics, and the more thorough discussion of great principles, hitherto embraced in the *Examiner*.

Theological subjects, historical, critical, and doctrinal, will not be neglected. It is believed that the age, and the denomination to which we belong, demand their discussion. But it is not meant that topics of this kind shall occupy a disproportionate space. The Editors intend that each number shall contain a portion of lighter and more familiar articles, and especially articles which address the religious sentiment and conscience, and which may serve to quicken the heart of the reader in holiness and love, and promote the great cause of practical religion. A part of every number will be appropriated to reviews, and due space will be given to Notices of recent publications and to Intelligence.

It will be the design of the Editors so to conduct the work as to secure the sympathy and co-operation of the great body of the denommation with which they are connected, and to meet the wants of the times. They have the assurance of aid, from a large number of those who have been former contributors to the *Examiner* and the *Miscellany*, and from others. Pains will be taken to render the publication worthy of the class of Christians whose opinions it is intended to represent.

Terms of Publication.—The work will appear with a new type, of the same character as that hitherto used for the *Examiner*, and on a page of the same size. It will be published once in two months, and each number will contain 144 pages,—8 pages more (making 48 pages more in the course of a year) than have been heretofore given in the numbers of the *Examiner*.—The price will be the same as that hitherto charged for the *Examiner*, that is, four dollars for the year,—payable on delivery of the second number.

The volumes of the *Examiner* have heretofore commenced with the March number. As it has been thought desirable that they should commence with the year, it is the intention of the present Editors to issue their first number on or before the first of February, and their second number on the first of March. After which, the numbers will be issued every two months, and invariably on the first day of the month.

The Editors of the work are Rev. ALVAN LAMSON, D. D., and Rev. EZRA S. GANNETT, D. D.

The arrangements entered into for carrying on the work render a large addition to its subscription list necessary, and we therefore earnestly request clergymen and others interested in supporting the principal journal of the denomination, to co-operate with us in extending its circulation.

WILLIAM CROSBY, *Publisher*,
118 *Washington Street, Boston.*
Boston, December, 1843. d23

FOR THE BENEFIT OF THE DEAF.—This is to certify that my wife, having been afflicted with the loss of hearing for a year and a half, has suddenly recovered the same by the use of SCARPA'S OIL FOR DEAFNESS. It was with much reluctance that she made trial of it, considering it, at first as quack Medicine; but being encouraged by the example of others whose names were produced in favor of its utility, her consent was obtained; and I am happy to say that her hearing is now more than ordinarily acute. A few drops of the Oil only, (on two applications,) completed the cure. I wish that those suffering under the same malady might go and do likewise.'

THOMAS E. PRESSEY

Newburyport, April 6, 1843.

For the benefit of persons at a distance, I would add that Mr Pressey is a Merchant, of Pleasant st., and will be happy to give any additional particulars to those who may wish to inquire of him.

SCARPA'S OIL is constantly for sale at my Book store, No. 2, State street, Newburyport.

CHARLES WHIPPLE.

Sold also by Henry Whipple, Salem. a19

PRESENTS FOR THE HOLIDAYS.

BOOKS—among which are the following in rich bindings:—Lockhart's Life of Scott; Moore's Life of Byron, with his Letters and Journal; Coleridge's Poems; Miss Gould's Poems; Cowper's Poetical Works; Remains of H. K. White; Goldsmith's Poems and Essays; Poets of America, illustrated; Shakespear's Dramatic Works, with a Life of the Poet; Selections from the Writings of Fenelon, by Mrs Follen; Fenelon's Thoughts on Spiritual Subjects; Poetry for Home and School; Lady of the Lake, and Poems; Marmion and other Poems; Burns' Works.

—ALSO—

Miniature edition of Coleridge's Poems; Thompsons' Seasons; Heman's Poems; Barton's, Poems; Montgomery's Poems; Lady of the Lake; Wadsworth's Poems; Pollock's Course of Time; Landon's, Southey's, Howitt's, and Sigourney's Poems; Lallah Rookh; Sacred Harp; Matins and Vespers; Spare Minutes; Knowledge and Love of God; Channing's Self Culture; Bible and Closet; Casket of Jewels; Goldsmith's Essays; Pocket Companion; Hours for Heaven; Private Hours; Flower Vase.

—LIKEWISE—

A good variety of Bibles, in plain and elegant Bindings.

FANCY ARTICLES.

Writing Desks, Port Folios, Work Boxes, Pocket Books and Wallets, Card Cases, Needle Books, Pencil Cases, French Boxes containing Billet and Note Paper, Envelopes, Wafers, Wax, &c.—Porcelain Slates and Tablets. For sale at SIMPKINS'S

Book and Stationery Rooms, No 21 Tremont Row d23

MEDFORD BOARDING SCHOOL FOR BOYS. This institution is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thoroughly proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is div